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THE JOURNAL OF THE MOSCOW PATRIARCHATE



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of the moscow patriarchate

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CONTENTS

	Telegrams from His Holiness Patriarch Pimen	2
	At the Congress of People's Deputies of the USSR	4
	Speech of People's Deputy of the USSR Metropolitan Aleksy	
	Presentation by People's Deputy of the USSR Metropolitan Pitirim	7
	Archpriest Petr Buburuz, People's Deputy of the USSR	8
	In the Holy Synod Commission	10
	Patriarchal Awards	
/ I will be a second and		11
CHURCH LIFE	Time Edward visits the Process Charles of the Research of the Process of Cod	
HURCH LIFE	Nominations and Consecrations	12
	Nominations and Consecrations	16
	The Early History of the Kiev-Pechery Lavra by Metropolitan Filaret of Kiev and Galicia	
	Luminary of the Church of Tambov by Bishop Evgeny of Tambov and Michurinsk	19
	Reinstallation of the Relics of Prince St. Aleksandr Nevsky by K. Logachev	
	The Marienburg Church of the Protecting Veil of the Mother of God by V. Antonov	
	St. Ignaty Bryanchaninov by V. Lebedev	29
	Leningrad Exhibition of Church Antiquities by K. L	30
	Archimandrite Filaret-the Father Superior of the Odessa Monastery of the Dormition	31
	News from Theological Schools	
	Visit to Tambov by A. Opanasyuk, V. Smakouz	32
	In the Dioceses	
Min. v. v. v.	In Memoriam	35
SERMONS		0.0
	On the Nativity of the Blessed Virgin by Archpriest Aleksy Bogoyavlensky	36
	On the Exaltation of the Holy Cross by Metropolitan Antony of Surozh	37
	Cathechetical Talks. I Believe in One God, the Father Almighty by Metropolitan Pitirim of	
	Volokolamsk and Yuriev	38
	Pastors of the Church on Sermon, Archbishop Kirill of Smolensk and Kaliningrad	40
	St. Feofan the Recluse	
FOR PEACE AND THE		
SURVIVAL OF HUMANITY		
	European Ecumenical Assembly "Peace with Justice"	42
	Message of the European Ecumenical Assembly	43
	Justice and Peace Embrace Each Other by A. Kyrlezhev	44
ORTHODOX SISTER		
CHURCHES		50
	The Constantinople Patriarchate and the Problem of Diaspora by Prof. K. Skurat	50
OIKOUMENE		
	An Ecumenical Seminar "Pühtica-V"	54
	Delegation from the NCCC in the IISA on a Visit to the USSR	22
	Christian-Moslem Relations by Archimandrite Avgustin	57
	Chronicle	58
	Chronicie	
CHURCH AND SOCIETY	and the Date of the Date of the State of the	59
	With the Name of Dimitry Donskoi by O. Vasilyeva	62
	In Memory of the "Varyag" Heroes	62
	Protectress of the Land of Russia by I. Sidorina	02
TEOLOGY		
1000	St. Gregory of Nazianzus by Deacon Aleksandr Mumrikov	65
	St. Aleksandr, Hegumen of the Svir Cloister by A. Klimentyev	68
	Bible studies	
	The Lopukhin Annotated Bible by A. Soloviev	73
I IMVIDAGE STATE		
LITURGICAL PRACTIC	E Andrew of Company Notation	75
	The Sacrament of Matrimony (continued) by Archpriest Gennady Nefedov	77
	Hymns of the Feast of the Exaltation of the Holy and Life-Giving Cross	11
BOOKS AND PUBLICATION		
	Todor Sybev. The Independent People's Church in Medieval Bulgaria by A. Krystev	19
	Old Believers Church Calendar for 1989	80
	1—1259 (англ)	
		4

TELEGRAM TO THE CHAIRMAN OF THE USSR SUPREME SOVIET To Mikhail GORBACHEV.

General Secretary of the CPSU Central Committee. Chairman of the USSR Supreme Soviet

The Kremlin, Moscow

Dear Mikhail Sergeevich,

On behalf of the episcopate, clergy and laity of the Russian Orthodox Church, our compatriots, I wholeheartedly congratulate you on the election as Chairman of the USSR Supreme Soviet. We believe that under your leadership, devoted to the cause of establishing a law-governed state, the highest body of people's government will successfully live up to the great hopes reposed on it by our Soviet society. We will do all we can to help you in fulfilling your arduous service which you carry out with honour and dignity for the good of our country. May God's all-powerful help attend you.

With deep respect

PIMEN, Patriarch of Moscow and All Russia

May 26, 1989

CONDOLENCES FROM THE PRIMATE OF THE RUSSIAN ORTHODOX CHURCH

To Mikhail GORBACHEV, Chairman of the USSR Supreme Soviet

Deeply esteemed Mikhail Sergeevich,

On behalf of the Russian Orthodox Church I present my profound condolences in connection with the terrible disaster in the Bashkir Autonomous Soviet Socialist Republic, taking a toll of hundreds of human lives. The clergy and laity join all Soviet people in mourning over the consequences of this tragedy, pray for the repose of the souls of its victims, compassionate with members of their families and extend the necessary material assistance to make good for this accident as soon as possible.

With deep respect

PIMEN, Patriarch of Moscow and All Russia

June 5, 1989

Panikhidas for the repose of the souls of those who perished in the accident have been conducted by the Russian Orthodox Church all over the country. A funeral service in the Patriarchal Cathedral of the Epiphany was led by Metropolitan Aleksy of Leningrad and Novgorod, member of the Holy Synod.

His Holiness Patriarch Pimen and members of the Holy Synod have contributed their monthly salaries to the relief fund for the victims of the accident on the Trans-Siberian Mainline. His Holiness Patriarch Pimen sent telegrams to diocesan archpastors, expressing the hope that they, as well as the clergy and flock, will contribute their bit to overcoming the grave consequences of the disaster.

CONGRATULATORY MESSAGE TO THE PRIMATE OF THE ARMENIAN CHURCH

To His Holiness VASKEN I, Supreme Patriarch and Catholicos of All Armenians

Echmiadzin

Your Holiness, dear and deeply beloved Vladyka,

Christ is risen! On these bright paschal days I cordially congratulate you again and again on the great feast and your election as people's deputy of the USSR. May the Lord bless your coming labours and grant you spiritual and physical strength which is needed for your further successful and devoted service for the good of your people and our common Motherland which we love so much.

With brotherly love in the Lord and devotion.

May 4, 1989

PIMEN, Patriarch of Moscow and All Russia

MESSAGES OF GREETING TO THE FRG PRESIDENT

To His Excellency Herr RICHARD von WEIZSÄCKER, Federal President, the Federal Republic of Germany

Bonn, FRG

I heartily congratulate you, dear Brother, on your re-election to the post of President of the Federal Republic of Germany. May your efforts at this high post be successful in future too and may they serve for the further development of fruitful relations between our two countries, strengthening of peace and justice on Earth. I prayerfully wish you, your wife and all members of your family the abundance of spiritual and physical strength. With love in Christ

PIMEN, Patriarch of Moscow and All Russia

May 26, 1989

To His Excellency Herr RICHARD von WEIZSÄCKER, Federal President, the Federal Republic of Germany

Bonn, FRG Your Excellency,

Please accept our heartfelt congratulations on your re-election to the post of the Federal President. May the Lord give you more strength and bless your future endeavours. May the new stage in the extremely useful contacts between our peoples become a good fruit of your lofty service, which our Churches are praying and striving for. Please, convey our sincere good wishes to your wife. With deep respect

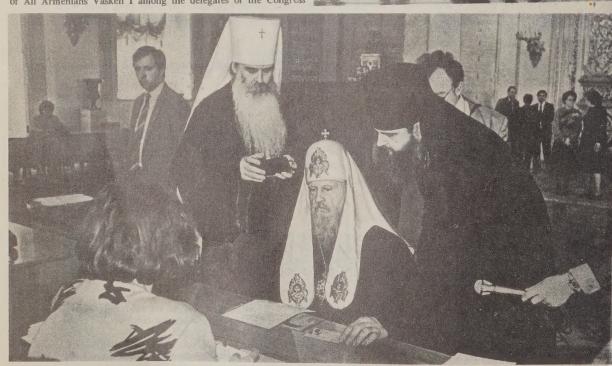
Metropolitan FILARET of Minsk and Byelorussia, Head of the Department of External Church Relations

Aleksei BUYEVSKY, Executive Secretary of the Department

AT THE CONGRESS OF PEOPLE'S DEPUTIES OF THE USSR



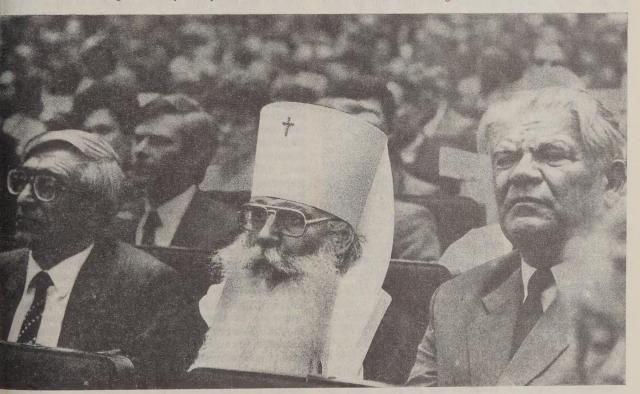
People's Deputy of the USSR, Supreme Patriarch and Catholicos of All Armenians Vasken I among the delegates of the Congress



People's Deputies of the USSR His Holiness Patriarch Pimen of Moscow and All Russia and Metropolitan Pitrim of Volokolamsk and Yuriev during the registration of the Congress delegates in the Georgievsky Hall of the Great Kremlin Palace, May 21, 1989



People's Deputy of the USSR Metropolitan Aleksy of Leningrad and Novgorod during a plenary session of the Congress of People's Deputies of the USSR at the Kremlin Palace of Congresses



People's Deputy of the USSR Metropolitan Pitirim of Volokolamsk and Yuriev among the participants in the Congress during its session

Speech of People's Deputy of the USSR Metropolitan ALEKSY

Esteemed members of the presidium, esteemed

people's deputies.

I think it is for the first time that a religious figure speaks from such high rostrum in our country. In the first place I should like to thank Mikhail Gorbachev for his report and the conception he advanced for finding a way out from the present critical situation. Of course, this conception will be enriched by the deputies, and, pooling our efforts, we must find ways out of the crisis our country and our society are now confronted with.

I should like to declare from this high rostrum that not only do Orthodox people and all believers in our country wholeheartedly support perestroika in the broad sense of the word, but also see in the ongoing processes of the renewal the actual realization of their hopes and aspirations. We realize how complex the process of perestroika is, a process that is bound to involve all spheres of our life; sometimes it is easier to build anew than rebuild. Perestroika presupposes a radical economic reform aimed at turning the economy to face man, democratizing the internal life and morally renovating our society. I should like to dwell in more detail on this

last point.

The most important lesson our society has drawn from its recent past consists in the realization of the deep inter-relationship between morals and the social development of society. As is known, our history has corroborated the old truth that it is impossible to implement the finest social ideas by forced methods, without appealing to man's morality, his conscience, reason, disregarding moral choice and inner freedom. Therefore, the original reasons for the grave situation which our economy and many spheres of the life of our society have found themselves in are to be sought not only in somebody's ill will or specialists' mistakes but also in the spiritual impoverishment that has affected our society. Our age has witnessed an unprecedented acceleration of scientific and technological progress, a sphere of human activity basically devoid of morals. And now look at what we have got. Today, as never before, people are disunited, separated spiritually. They are indifferent to each other. And we witness this in the world where, through the most diverse technical channels and means of communicaton, a person receives an unprecedented amount of information about life of his fellow men in all parts

Morality, moral principles are called upon to become a powerful vehicle that will enable us to overcome disunity among people and thereby unite us as brothers and sisters for building a happy future

for us and our descendants. It is revived morality that will make us tolerant of each other, merciful to all the afflicted, sick, invalids, elderly and lonely people, merciful to nature the negligent and destructive attitude to which is a direct result of egoism and a morbid state of human soul. (Applause.)

From this high rostrum I should like to call upon all people's deputies to consolidate our efforts so that all together we could deal with the common issues we are confronted with. (Applause.) crises experienced by modern society are interrelated with the moral crisis, and therefore, all of us, our society as a whole, are responsible for moral education. Every person should build his relationships with people around him, with society and nature on the basis of the universal human moral code. We, all of us, must understand that there is a direct connection and interdependence between the state of morality and survival. That is why the question of moral education, improvement of all members of our society is so acutely topical today. This has been aptly pointed out by Academician Likhachev who spoke from this rostrum about culture—and culture and morals are interrelated.

The Church and religious associations are willing to take part in this moral renewal of our society, and we are hopefully looking forward to the adoption. in the nearest future, of a law on the freedom of conscience which will grant the Church great opportunities for participating in the life of our society (Applause.)

Our Congress is taking place at a momentous time which may drastically alter the course of our country's development. The current international situation is also conducive to this. Two days before the opening of our Congress I returned from the Swiss city of Basel where the European All-Christian Ecumenical Assembly "Peace with Justice" was held. In a way this was an unprecedented meeting Representatives of all Christian Churches of the European continent got together to discuss burning issues of the day-peace, disarmament, justice and the preservation of natural environment. We discussed these questions in the course of a week and arrived at a unanimous conclusion, laying down our decision in a summing-up document. It covers all problem facing mankind today. In response to the call of Dr Carl Friedrich Weizsäcker who said: "There i no time to be lost!" the Christians of Europe expresse readiness to start working together without delay We must work together, pooling our efforts, t ensure mankind's survival, to enable it to presery peace, justice and the nature surrounding us. Allow me to submit the documents of this assembly to th head of our state. (Applause. Metropolitan Aleks handed over these documents to M. Gorbache in the presidium.)

Metropolitan Aleksy of Leningrad and Novgorod made this speech at the Congress of People's Deputies of the USSR held in the Kremlin Palace of Congresses on June 1, 1989.

Presentation by People's Deputy of the USSR Metropolitan PITIRIM

A deputy's mandate was given to me by the priet Cultural Foundation. But I also represent the needs of a multitude of believers who follow ar Congress' proceedings covered by radio and levision. They keep sending us their emotional tters and telegrams and ringing us up. I am obliged

present their mandates here.

Admittedly, the country's economy is the pivot f all problems, but it is also generally known that an lives "not by bread alone". Some of the deputies poke about culture, referring to it as a moral force n society's development. This was also the subject f Academician D. Likhachev's presentation. I should ke to draw your attention to that part of the rich ultural legacy and mankind's cultural development which is referred to as "spirituality" and "man's lignity". Both spirituality and dignity find expression n concrete manifestations of a person's moral potential—in concrete actions, in the attitude to the environment, in the attitude to people and the mateial world. Regrettably, I have to state that these wo notions, spirituality and man's dignity, which I ind difficult to separate, have suffered a dramatic inflation. Many inter-personal relationships have been upset, reaching the dimensions of international conflict problems. Priceless cultural monuments have been destroyed. We contemplate ruins many of which can never be restored.

But our principal asset is man. A creative personality endowed with unlimited creative potentialities

is urgently in need of revival.

A comprehensive programme, "Children—the Makers of the 21st Century", occupies a central place in the programme of the International Foundation for the Survival and Development of Humanity so that in the practice of the international intercourse children could choose their own path of jointly entering the third millennium. The task of preserving mankind consists not only in ensuring man's survival as a biological species, but also in ensuring his intrinsic role as a perfect bearer of spiritual and material culture.

Competent appraisals speak of a crisis state of our economy. Is it not amiss to speak of culture in this context? Where could reserves be found? I think that these reserves lie in these same inexhaustible spiritual potentialities of man. The universally accepted aphorism that it is better to kindle one small candle than complain about surrounding darkness, can be applied in this case too, in particular as regards the awakening, development of a spiritual personality, and enhancement of man's

dignity. If the earth regains its original primordial master-tiller, then, I am sure, spiritual and physical forces will be found to revive primordial settlements, restore the fertility of the land, and the moral feelings of man and he would be kind, charitable, and hardworking, spreading the warmth of his soul in the world around him. Daily needs and difficulties, no matter how formidable they might be, cannot completely destroy a spiritually firm personality. The national history of all peoples provides numerous examples to this effect. Russia's history is a continuous feat of a spiritual and moral courageous resistance to external disasters.

A religious worldview enabled many millions of our fellow citizens to preserve and accumulate a rich spiritual potential. But in conditions when the Church was deprived of social activity this potential was artificially freezed, left practically unspent. I am confident that the creative energy of believers can promote the nation's spiritual rebirth, and to achieve this the Church's doctrine should be made available to each and every person

starting from childhood.

The meeting Patriarch Pimen and members of the Holy Synod had on April 29, 1988, with the head of our state M. S. Gorbachev, and the celebration of the Millennium of the Baptism of Russ marked a turning point for public opinion in appraising the historic role of the Church. The attention of the public in and outside our country was drawn to the sources of spiritual culture. The time has come for giving an objective appraisal to the religious worldview as a constructive factor in the process of economic, social and cultural development. This is corroborated by the progressive change we are witnessing now in the government's attitude to the Church, following the historic meeting in April 1988, and the favourable changes in dealing with matters related to the registration of religious communities, construction of churches and the transfer of cloisters. But it cannot be said that this process proceeds smoothly and evenly everywhere. The Congress and individual deputies have received many written appeals and requests concerning outstanding issues, signed by thousands of believers. Such, for instance, are the requests sent in by believers from Alushta (7,000 signatures), Izhevsk, Michurinsk of Tambov Region (2,000 signatures), Sevastopol, Tula, Udmurtia and other places. Their mere enumeration would take up the whole time-limit. All the materials received will be systematized and then submitted to the government for consideration.

There should be equal rights on matters related to taxation of the clergy and the industrial enterprises run by the Church, the work of pensioners and invited specialists in church organizations. We expect that

The text of the presentation by Metropolitan Pitirim of Volokolamsk and Yuriev was forwarded to the Secretariat of the Congress of People's Deputies of June 9, 1989, for subsequent publication.

a new law on the freedom of conscience will give the Church, religious organizations and believers' associations a status equal to that of other public

organizations in the USSR.

It seems to me that the time is coming for yet another step to be taken in the sphere of our social relations. Section 2 of the report made by the President of the USSR Supreme Soviet M. S. Gorbachev contains an invitation to all public organizations and movements to take joint action in effecting the current perestroika and the renewal of society. Incontestably, in the process of perestroika the Church can occupy her worthy place not only in the spiritual and moral sphere but also in implementing some development programmes related to economy, ecology, book publishing, that are aimed, above all, at asserting moral values, developing traditional crafts, and consolidating the family.

A case in point is a programme for economic cooperation between the monastery and church parishes of the Volokolamsk and adjacent districts of Moscow Region now being elaborated. When fully implemented, this programme can contribute to a comprehensive development of the central part of Russia which has become a historical and spiritual centre for uniting nationalities and ethnic groups of our country.

Russian cloisters, which used to be centres of spiritual life and charity, providing a living example on the rational use of nature, centres of man-

made monuments of culture and seats of moral rebirth, can even today, given proper conditions, contribute to our common national cause of perestroika.

It is not out of place here to point to some other reserves of spiritual rebirth, such as, for instance, man's innate need to do good, practise charity and help the needy, things which are known to all but which are often forgotten. The problems faced by the soldiers who have returned from Afghanistan and who have learned to appreciate the power of friendship, loyalty and brotherly mutual assistance from their personal experience, appeal to our conscience. It is our duty to help them all without exception to become fully fledged participants in creative endeavour.

Our compatriots living abroad closely follow the favourable changes taking place in their former motherland, expressing their wish to take part in the positive processes of the current perestroika. Numerous tourists and pilgrims are eager to see, and to be spiritually involved in the ancient spiritual wealth of Russia.

We should begin with minor steps without delay. I call upon all those who hear me within the walls of the hoary Kremlin and in all parts of our Motherland to realize that society's morality can only be guaranteed by high morality of every one of us, and that ecology, economy and politics are derivatives of our common morality.

Archpriest Petr BUBURUZ, People's Deputy of the USSR

On May 21, 1989, Archpriest Petr Dimitrievich Buburuz, the dean of the Trinity Cathedral in Kishinev, was elected People's Deputy of the USSR for No. 695 Kishinev-Lenin territorial election district.

He was born on September 27, 1937, in the village of Durleshty, Strasheny District, Moldavian SSR, into an Orthodox family of Moldavian peasants. In 1955, upon finishing secondary school, he entered the Leningrad Theological Seminary. In 1958-1960 he served in the Soviet Army. After finishing the seminary in 1961 he entered the Leningrad Theological Academy from which he graduated in 1965 with the degree of Candidate of Theology for his course essay entitled: "'The Apostolic Tradition' of St. Ippolito of Rome as a Liturgical Monument". From 1965 to 1968 he took postgraduate courses at the Moscow Theological Academy and worked as an expert at the Department of External Church Relations. In 1968 he became a cleric of the Kishinev Cathedral Church. In 1969-1970 and 1974-1988 he was in charge of the archives of the Kishinev Diocesan Administration.

In 1972, he was conferred upon a scholarly degree of Master of Theology for his dissertation: "The Apostolic Tradition of St. Ippolito of Rome" at

the Leningrad Theological Academy. From 1975 to 1978 he took an advanced course at the Paris Catholic Institute.

In 1966, with a group of pilgrims, he visited holy places in Palestine and Greece. In 1972 he travelled to Yugoslavia, Greece (Athos) and Romania as a member of a delegation headed by His Holiness Patriarch Pimen. In 1986 he attended the celebrations on the occasion of the enthronization of Patriarch Teoctist of Romania.

Last January he was elected member of the Board of the Moldavian Cultural Foundation.

The Programme of Archpriest Petr Buburuz as a People's Deputy of the USSR

The Church has always been and is with her people That is axiomatic. The history of all Christian people bears witness to this.

The Church has always championed a spiriturebirth of society, considering moral values to the greatest treasure and national asset of all people

The Church supports perestroika and restoration of universal human moral and ethical norms in opsociety, the return to the sources of our conscience. Where there is no morality, vices and crime hold.



People's Deputy of the USSR Archpriest Petr Buburuz among the delegates of the Congress during a break

sway. History shows that unrestrained, rampant immorality spells death to society and ruin to the state. Life is asserted only by good acts, charity and Christian love.

My platform as a deputy is based on three aspects of the concept "ecology"—ecology of soul, ecology of nature and ecology of culture. Therefore, as a son of the Church and Motherland, I will insist on:

1. Creating an atmosphere in society making for a real freedom of the soul and consciousness. In this respect a new law on the freedom of conscience is to play an important role. This process should go parallel with the process of the establishment of a real law-governed state, in which the adopted laws will be equally binding on all members of society irrespective of rank and social standing.

2. Enhancing the role of the Church in the life of society through religious enlightenment and education so as to promote the eradication of vices baneful and destructive for the individual and society, such as corruption, nepotism, enmity, mercenariness, greediness, hypocrisy, falsehood, deception, hard drinking and other vices so familiar to us in our daily

3. Easing the lot of the afflicted, invalids, lonely old people, orphans, war veterans, widows and all ill-fated people. By showing concern for our fellow men we shall display our love for the neighbour and fulfil the Gospel commandment: Blessed are the merciful: for they shall obtain mercy (Mt. 5. 7).

4. Preserving, renovating and restoring monuments of history and culture of the people. They are our spiritual legacy and we must duly preserve them and hand them down to our descendants. The still closed churches and cloisters should be returned to their real master—the people who, at the time of their

erection, were materially poor perhaps but rich spiritually. All objects d'art of national culture (ancient manuscripts, books, icons, shrouds, liturgical objects) should be returned to their true maker and master.

5. Restoring cultural and educational traditions of the Orthodox Church in Moldavia: re-publication of the Bible and other religious-educational literature, issuing of a church journal and calendars in Moldavian, opening of a theological seminary in Kishinev, the organization of a church archaeological museum, a museum of old church books, and an iconographic centre for studying icon-painting traditions in Moldavia and satisfying the vital needs of our churches and worshippers, and opening of Sunday or other schools where the Old and New Testaments will be taught.

6. Ensuring the purity of water, earth and air. A healthy natural environment alone can make for the purity of human souls and save us from the danger

of direct or indirect poisoning.

7. Securing universal peace not only in some other countries, but also in our own country, our own towns and villages, in our souls; a peaceful and just settlement of all inter-national problems. We, all of us, must live in peace; the faith and religion call for fraternal brotherly love and mutual understanding.

8. Celebrating religious feasts in our country, just as in all civilized countries, and granting people two or three days off on Christmas and Easter so that they could be freed from their daily cares, stay with their families or visit relatives, particularly sick and elderly people. This would promote the revival of national traditions and consolidation of people, bringing them closer together and establishing greater confidence.

In the Holy Synod Commission

The first session of a newly established Commission of the Holy Synod investigating documents relating to the rehabilitation of clerics and laymen of the Russian Orthodox Church, who fell victim to repressions in the Soviet years, was held on June 13, 1989. The Commission met at the chancellor's office of the Moscow Patriarchate under the chairmanship of Metropolitan Vladimir of Rostov and Novocherkassk.

The session discussed the tasks before the Commission, its specific methods and objectives, the sources of information obtained by the Patriarchate and the prospects of cooperation with state and public orga-

nizations engaged in similar investigations.

Guided by a desire to clear the victims of repressions from among the children of the Church of any shadow of suspicion of their disloyalty to the Soviet state, the people and the country on account of their clerical rank and religious convictions, the session participants deemed it necessary to accentuate the difference in principle between civic rehabilitation and restoring the good name of a cleric or layman who honestly performed their religious duty.

All those who suffered without guilt for their faith and the name of Christ need no rehabilitation from the religious-ethical standpoint. They deserve church veneration as martyrs or confessors. As for civic rehabilitation, this is primarily the task of the state and society as a whole in pursuing their objective of clearing for the sake of the truth and the

common good the honest names of the innocent victims of repressions.

With a balanced approach to this complicated problem, the Church is prepared to contribute to the solution of this noble social task.

We are willing to coparticipate in the process of the renewal and construction of the state and society on

the basis of legality.

The Holy Synod Commission is getting numerous requests of assistance coming from victims of repressions from among the faithful or their relatives. The Commission takes the view that although the Church bears no responsibility for the repressions and bears no legal obligation of recompensing their victims, the church hierarchs, guided by the spirit of Gospel love and traditional charity, can find some means in their dioceses to provide material and other assistance to the victims of repressions or their next of kin who have no other sufficient sources of livelihood.

The session participants also considered in part letters and requests received to date from 29 dioceses related to the rehabilitation of concrete individuals, tracing their graves or provision of material assistance to the relatives of victims of repressions. It was decided that inquieries will be sent to appropriate government

agencies.

The Commission requested diocesan archpastors to help in gathering information about clerics and laymen in their dioceses who had fallen victim to repressions with the view to perpetuating their memory.

PATRIARCHAL AWARDS

By ukases of His Holiness Patriarch PIMEN of Moscow and All Russia:

His Grace Bishop KLIMENT of Serpukhov, vicar of the Moscow Diocese, has been elevated to the dignity of Archbishop (May 19, 1989) in recognition of his many-years' diligent labours in administering the Patriarchal Parishes in the USA.

His Grace Bishop SERAFIM of Zurich has been raised to the dignity of Archbishop (May 19, 1989) in recognition of his many years' archpastoral labours and on the occasion of his 50 years' service in Holy Orders.

His Eminence Metropolitan PITIRIM of Volokolamsk and Yuriev, Head of the Publishing Department of the Moscow Patriarchate, has been awarded the right to wear a second panagia (June 10, 1989) in recognition of his diligent labours for the glory of the Holy Church.

His Eminence Metropolitan LEONID of Riga and Latvia has been decorated with the Order of St. Sergy of Radonezh, 1st Class, (June 11, 1989) on the 30th anniversary of his episcopal service.

His Eminence Metropolitan ANTONY of Surozh has been decorated with the Order of the Orthodox Prince St. Vladimir, 2nd Class, (June 19, 1989) on his 75th birthday.

Prince Edward Visits the Moscow Church of the Kazan Icon of the Mother of God

In April this year, Prince Edward of Great Britain as on a brief visit to this country with the ompany of the British National Youth Theatre of hich he is a patron.

Sightseeing in Moscow, the prince went to see the olomenskoye historical and architectural preserve on pril 16. There he visited the 18th-century Church f the Kazan Icon of the Mother of God. At the ntrance to the church the royal guest was welcomed the pealing of bells by Protopresbyter Matfei tadnyuk, Secretary to His Holiness Patriarch Pimen, are church rector Archpriest Svyatoslav Yurimsky, and parishioners with the traditional symbol of ospitality—bread and salt, and flowers.

Prince Edward was accompanied by the British Ambassador to Moscow, Sir Roderic Kuentin Braithwaite with his wife, other officials and members of the press.

Prince Edward, the youngest son of Queen Elizabeth II of Great Britain in the Church of the Kazan Icon of the Mother of God in Kolomenskoye, Moscow, April 16, 1989 The guests attended Divine Liturgy after which they were invited to tea. During a friendly talk that followed the royal guest showed interest in the present-day life of the Russian Orthodox Church.

Acting on behalf of His Holiness Patriarch Pimen, Protopresbyter Matfei Stadnyuk presented Prince Edward with tokens of patriarchal blessing to the members of the royal family icons of the Saviour and the Mother of God, a model of the Kiev monument to Prince St. Vladimir Equal to the Apostles and jubilee medals commemorating the Millennium of the Baptism of Russ.

The church rector, Archpriest Svyatoslav Yurimsky, presented to the prince a welcoming address from the

clergy and parishioners.

Prince Edward presented to the church an illustrated book about the Buckingham Palace.

The royal guest and the persons accompanying him were seen off to the pealing of church bells.



Archimandrite ANTONY Cheremisov Nominated and Consecrated Bishop of Vilno and Lithuania

By the ukase of His Holiness Patriarch Pimen and the decision of the Holy Synod of April 10, 1989, Archimandrite Antony Cheremisov, the Super-intendent Dean of St. Daniel's Monastery, was nominated Bishop of Vilno and Lithuania.

On April 22, 1989, which fell on the Saturday of Lazarus, Archimandrite Antony was consecrated Bishop of Vilno and Lithuania during the Divine Liturgy at the Trinity Cathedral of St. Daniel's Monastery by metropolitans Yuvenaly of Krutitsy and Kolomna and Pitirim of Volokolamsk and Yuriev; archbishops Maksim of Tula and Belev, Valentin of Vladimir and Suzdal and Aleksy of Zaraisk, and by Bishop Grigory of Mozhaisk.

Bishop Antony (secular name Ivan Cheremisov) was born in the village of Ternovka, Voronezh Region, on November 6, 1939, into the family of a worker. In 1946, his family moved to Vilnius. In 1955, after 8 years at a secondary school he entered the Choir-Conductors' Department of the Tallat-Kjalisha Musical School in Vilnius. After completing one course at this school and the 9th year at the evening secondary school for working youth in 1957 he entered the Minsk Theological Seminary, wherefrom in the autumn of 1958 he was called up for military service. After demobilization, he completed the course of studies as car driver and the 10th grade at the school for working youth. In 1965, he entered the Moscow Theolo-



gical Seminary. In 1972, he graduated from the Moscow Theological Academy with the degree of Candidate of Theology

for the thesis "Prof. N. Glubokovsky and His Work 'The Good News According to St. Paul, Its Origin and Essence'" (the Chair of the Holy Scriptures of the New Testament), and was admitted to the postgraduate courses at the Moscow Theological Academy, and became secretary to the Head of the Department of External Church Relations.

On April 7, 1971, he was professed and then ordained on November 4, 1972. During 1973-1975 he studied at the Ecumenical Institute in Bossey, Switzerland. Upon his return, from Bossey he was appointed the dean of the Vilno Monastery of the Holy Spirit. In 1979, he was raised to the rank of hegumen and until 1982 served as rector

Episcopal consecration of Archimandrite Antony at the Trinity Cathedral of the Moscow St. Daniel's Monastery, April 22,



the Kaunas Annunciation athedral and as dean of the aunas Deanery of the Vilno liocese. From December 1982

January 1985, he was assistant rector of the Patriarchal odvorye in Tokyo, Japan. In Nomber 1986 by the ukase of the atriarch he was appointed dean St. Daniel's Monastery in Ioscow. On March 24, 1987, he was raised to the rank of rchimandrite.



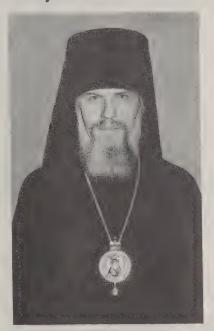
articipants in the consecration of Bishop antony (extreme right)

Archimandrite GEORGY Gryaznov Nominated and of Chelyabinsk and Zlatoust

By the ukase of His Holiness Patriarch Pimen and the decision of the Holy Synod of April 10, 1989, Archimandrite Georgy Gryaznov, the 1st prorector of the Moscow Theological Academy, was nominated Bishop of Chelyabinsk and Zlatoust.

On April 23, 1989, Palm Sunday, Archimandrite Georgy was consecrated Bishop of Chelyabinsk and Zlatoust during the the Pat-Divine Liturgy in riarchal Cathedral of the Epiphany in Moscow by metropolitans Yuvenaly of Krutitsy and Kolomna, Pitirim of Volokolamsk and Yuriev; archbishops Melkhisedek of Sverdlovsk and Kurgan, Maksim of Tula and Belev, Valentin of Vladimir and Suzdal, Aleksy of Zaraisk; bishops Grigory of Mozhaisk, and Antony of Vilno and Lithuania.

Bishop Georgy (secular name Aleksandr Gryaznov) was born in the village of Bedrino, Kovrov District, Vladimir Region, on January 26, 1934, into the family of a worker. In 1952, he gradua-



ted from the Vladimir Agricultural Vocational School and studied agriculture. He worked as agronomist until 1961 in the Kovrov District, except for 1955-1958 when he was in military service.

From 1962 he was a student at the Moscow Theological Semi-

Consecrated Bishop

nary, then at the academy from which he graduated in 1970 as Candidate of Theology for elaborating the theme of Pastoral Theology in the thesis: "Holy Pastors. From the History of National Pastorhood". He then took a postgraduate course.

On November 26, 1968, he was ordained deacon; and on August 28, 1969, priest. On April 2, 1972, he was professed; on Easter of 1973 he was raised to the

rank of hegumen.

In 1970, he was appointed helper to the assistant rector of the Moscow theological schools. Since 1971 he was a teacher at the seminary; since 1973 a lecturer at the academy. The title of docent was conferred upon him in 1976. The same year he was appointed senior helper to the assistant rector of the Moscow Theological Seminary and Academy responsible for external affairs of the Moscow theological schools. In 1978 he was raised to the rank of archimandrite. In 1982—appointed assistant rector of the MTA, and in January 1989—the 1st prorector of the MTA.



Newly-consecrated Bishop Georgy bestowing a blessing upon the worshippers

Archimandrite IONAFAN Eletskikh Nominated and Consecrated Bishop of Pereyaslav-Khmelnitsky, Vicar of the Kiev Diocese

By the ukase of His Holiness Patriarch Pimen and the decision of the Holy Synod of April 10, 1989, Archimandrite Ioanafan Eletskikh, Father Superior of the Kiev Pechery Lavra of the Dormition, was nominated bishop of Pereyaslav-Khmelnitsky, Vicar of the Kiev Diocese.

On April 23, 1989, Palm Sunday, Archimandrite Ionafan was consecrated Bishop of Pereyaslav-Khmelnitsky during the Divine Liturgy at St. Vladimir's Cathedral in Kiev by metropolitans Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine, Nikodim of Lvov and Dragobych; archbishops Antony of Chernigov and Nezhin, Makary of Ivano-Frankovsk and Kolomyya, Irinei of Kharkov and Bogodukhov.

Bishop Ionafan (secular name Anatoly Eletskikh) was born in the village of Shatalovka, Voronezh (now Belgorod) Region, on January 30, 1949, into the



family of a teacher. In 1966 he finished secondary school. In 1970, after the military service, he entered the Leningrad Theological Seminary, then academy, while taking the course of studies at the precentorial courses of the LTA. In 1976 he was professed and ordained hierodeacon. In 1978 he became hieromonk. He graduated from the academy with the degree of Candidate of Theology for the thesis "St. Theodore of Studios and His Religious Ethical Teaching." He was left at the academy as a postgraduate. For several years he taught church singing at the seminary and at the precentorial courses, and at the same time was the conductor of the choir of the Leningrad theological schools.

Since 1986 he was a cleric of St. Vladimir's Cathedral in Kiev, and since June 1988—the acting father superior at the Kiev Pechery Lavra, restored as a monastic habitation. In October 1988, following the blessing of His Holiness Patriarch Pimen and by an ukase of Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine, he was appointed father superior of the Kiev Pechery

Lavra.



rticipants in the consecration of Bishop nafan (extreme right)



Kiev Pechery Lavra. The brethren meeting their father superior, the newly-consecrated Bishop Ionafan of Pereyaslav-Khmelnitsky

Archimandrite SERGY Poletkin Nominated and Consecrated Bishop of Azov, Vicar of the Rostov Diocese

By the ukase of His Holiness Patriarch Pimen and the decision of the Holy Synod of April 10, 1989, Archimandrite Sergy Poletkin of the Rostov Diocese, was nominated Bishop of Azov, Vicar of the Rostov Diocese. On May 5, 1989, the consecration of Archimandrite Sergy as Bishop of Azov took place during the Divine Liturgy at the cathedral of the Nativity of the Mother of God in Rostov-on-Don. The consecration was performed

by metropolitans Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, Leonty of Simferopol and the Crimea, Agafangel of Vinnitsa and Bratslav; archbishops Melkhisedek of Sverdlovsk and

Kurgan, Simon of Ryazan and Kasimov, Platon of Yaroslavl and Rostov, Valentin of Vladimir and Suzdal, Varnava of Cheboksary and Chuvashia, Isidor of Krasnodar and Kuban, Aleksy of Zaraisk; bishops Serafim of Penza and Saransk, Paisy of Orel and Bryansk and Bishop Niphon of Philippopolis, Representative of the Patriarch of Antioch to the Patriarch of Moscow.

Bishop Sergy (secular name Viktor Poletkin) was born in the village of Khanino, Klepiki District, Ryazan Region, on April 14, 1951, into the family of peasants. He finished secondary school in 1966, and Vocational School for Builders in 1969, after which he worked at a Construction Agency in Moscow. Since 1972 he served as hypodeacon at the Sts. Boris and Gleb Cathedral in Ryazan. In 1973 he entered the Moscow Theological Seminary, then the academy from which



he graduated in 1981 with the degree of Candidate of Theology for the thesis: "Moral and Theological Foundations of Christian Asceticism", and then took a postgraduate course. In 1981 he was appointed teacher at the Moscow Theological Seminary; in August 1982 he was admitted to the staff extramural courses of the MTA.

On April 26, 1981, he was ordained deacon. On July 24, 1982, he became archpriest. On June 20, 1983, he moved to the diocese of Rostov-on-Don. On August 5, 1984, he became a clergyman of the Rostov cathedral and secretary at the Rostov Diocesan Administration. On December 23, 1984, at the Trinity-St. Sergy Lavra he was professed with the name of Sergy after St. Sergy of Radonezh. The next day he was raised to the dignity of archimandrite. Since 1988 he was senior staff member of the chancellery of the Moscow Patriarchate.

The Early History of the Kiev-Pechery Lavra

Monasticism came into being in Russia simultaneously with the adoption of Christianity in its Eastern tradition, but real cloisters sprang up here in the first half of the 11th century. First and foremost among them is the Kiev-Pechery Monastery, the cradle of Russian monasticism. Founded by great zealots of piety Antony and Feodosy, it became a model to be emulated by other Russian cloisters and played a tremendous role not only in the spiritual and moral but also in the cultural life of the Russian people. It produced many prominent church figures and zealots of piety. The Russian chronicles were written within its walls. Soon after its foundation the Kiev-Pechery Monastery became the centre of early Russian writing and learning. Everything we know about the earliest history of our Motherland we owe, above all, to the enlightened and hardworking monks of the Kiev-Pechery cloister, in the first place to St. Nestor the Chronicler (the second half of the 11th century). Icon painting and doctoring flourished in the Kiev-Pechery Monastery. We know the names of the icon-painters Alipy and Grigory, as well as of

Agapit the Gratuitous Physician and Damian the Healer.

In the 11th century the Kiev-Pechery Monastery was the most numerous of all the Russian cloisters, its brethren numbering nearly one hundred, a rare exception even for Byzantine cloisters. In its internal life the Kiev-Pechery Monastery followed the strict cenobitic Studite Rule, long-forgotten in Byzantium; discovered in Constantinople archives on St. Feodosy's instructions it was introduced in the life of the monastery thanks to the ascetic example of its hegumen.

Other Russian cloisters also adopted the Studite Rule. The Russian episcopate was replenished by monks of the Kiev-Pechery Monastery. It was peculiar that the monastery repeatedly voiced its views on political events of the time. Russian princes and boyars, in the first place Kiev princes, were compelled to heed its voice. As an old record graphically testifies, the Pechery cloister was founded not by gold and silver but by tears and toil. Although its founders were indigent people, the Pechery Monastery flourished materially.

used the available funds to support the numerous mastery brethren, erected buildings sumptuous for ose times, and engaged in charity on a large scale: practically built Russia's first alms-house for the or and on every feast day sent a cartful of baked ead to prisons and other places of confinement. The trust thanks to the ascetic feats of its brethren and tensive church and public service, the Kiev-Pechery brastery earned fame and respect in Old Russ.

* * 1

Early Russian written sources dating to the 11th ntury testify that in Russ monasticism came into ing prior to the foundation of the Kiev-Pechery onastery. The first to appear were cloisters which ere opened at churches by will of individual people tho decided to lead a monastic life, and it was pt until the second half of Yaroslav the Wise's rule at cloisters built by will of the prince or by monks ith his consent began to crop up. There was no sential difference in the style of life of the brethren the monasteries of both types-neither of them ere cenobitic. We have no accurate data on the umber of the latter type cloisters in the pre-Mongol eriod, but, according to incomplete data available, ere were about 70 of them at that time. At least) of them were built by princes, about ten were ounded by monks, and the origin of the rest is known. The territorial distribution of cloisters was ; follows: there were 17 of them in Kiev, 18 in ovgorod and its region, seven-eight in Vladimir and uzdal, five in Smolensk, five in Galich, four in hernigov, three in Polotsk, three in Rostov Veliky, vo in Pereyaslavl, one in Vladimir Volynsky, one in urov and one in Tmutarakan. History has not reserved documentary data on each of these cloisters, hich included both monasteries and convents, the atter numbering only 12. All our pre-Mongol loisters were built in towns or in their environs, and not a single one was located in a forest or far from human habitation. We know more about the Liev-Pechery Monastery than about any other cloister.

The history of its emergence is known to us, first, from the Life of St. Feodosy written by St. Nestor the Chronicler, and, second, from the Tale of Bygone imes, which includes the earliest records. St. Nestors the author of the First Chronicle which has not survived. Lavrenty's (1377) and Ipaty's (the early 5th century) records are collections of chronicles by several authors, but St. Nestor's first chronicle constitutes the basis of this collection. There is no loubt that he is also the author of the Life and Martyrdom of Sts. Boris and Gleb. These literary monuments contain information about the foundation and the initial period of the Kiev-Pechery Monastery.

* * *

In 1037, in the reign of Yaroslav the Wise, a "Russian metropolitan"—Greek Pheopempta of Constantinople—appeared in Kiev for the first time. Admittedly, the Russian Church had been administered by bishops before that time, but historical informa-

tion about the earliest period of her life is extremely scanty and confused. Since Yaroslav's time the Russian Church became a metropolitanate of the Constantinople Patriarchate. From the point of view of Constantinople, where the theory of the symphony of Church and State gained currency, the Kievan Russ, after embracing Christianity, was supposed to join Byzantium's single Church-political system. But Prince Yaroslav the Wise's perception of the "symphony" theory was not so rigid and straightforward. He was not inclined to deprive the Russian land of political and national independence, and, challenging Constantinople, launched a large-scale construction in Kiev. This is what the chronicle says on this score: "Yaroslav laid a great city and Golden Gates at that city; he also founded a church, St. Sophia, a metropolitanate; this was followed by the erection of the Church of the Holy Annunciation of the Mother of God at the Golden Gates, and the Monastery of St. George and St. Irene." The Prince's independent policy led him to a conflict with Byzantium. Within a short period of time (1037-1043) relations between Kiev and Constantinople were severed and hostilities opened. The Russian campaign against Constantinople was a failure. Relations remained uncertain until 1051 when Yaroslav ventured to take a bold step: a Council of Russian Bishops elected Presbyter Ilarion of Yaroslav's country residence near Kiev to the Kiev Metropolitanate. Ilarion was a well-educated person, ascetic, subsequently, the author of the famous Sermon on Law and Grace. This resolute step taken by Yaroslav had a greater effect on Byzantium than military operations. Soon, an understanding was reached between Byzantium and Russ: Yaroslav removed Metropolitan Ilarion from the See and admitted a Metropolitan of Greek origin, while the Byzantian Emperor moderated his claims and gave his daughter in marriage to Vsevolod, Yaroslav's son (1052).

The Tale of Bygone Times associates the foundation of the Pechery Monastery with the induction of the first Russian Metropolitan to the Kiev See.

Its founder, St. Antony, came from the town of Lyubech, Chernigov Region. As we know, he was not in Holy Orders, because he was hardly educated, being born into a poor family. Having visited Athos and many other monasteries, he took to monkhood, was professed, and with the blessing of Mount Athos returned home to establish monastic life in Russ.

St. Antony came to Kiev, where there were monks already, but because of his poverty was not admitted to a monastery. Seeking seclusion, he settled in a cave where Presbyter of the Prince's Church, Ilarion, had lived before his induction to the Metropolitan See, and "began to live here in the cave praying to God, feeding only on dry bread, taking it only once in two days, and on water, in moderate quantities, digging a cave, having no rest, and spending all his time in labours, vigil and prayer." It was not long before good people learned about the zealot and began to visit him, bringing to him what was needed and seeking his advice. Prince Izyaslav, son and successor of Yaroslav

the Wise, came to Antony with his guards (probably after he had ascended the throne), asking for his blessing and prayers. Soon the saintly man was joined by 12 monks, including Nikon and Feodosy.

St. Feodosy was born into the family of a serviceman at the Grand Duke's court in the town of Vasilev (now Vasilkov), Kiev Region. He spent his childhood in Kursk where his father was transferred. Endowed by nature with a keen and inquisitive mind, he studied diligently and successfully mastered the wisdom of book learning. Prior to settling in the Pechery Monastery, Feodosy went to all Kiev cloisters, but nowhere did he find what his soul was striving for. At first St. Antony was unwilling to admit Feodosy, saying that the place of his ascetic feat was "sorrowful and small, smaller than other places", particularly for a young man. However, giving in to Feodosy's urgent requests and firm desire, enjoined "great Nikon" to robe him in a monastic garb. We have no direct information indicating the age at which Feodosy was professed, but Nestor's indirect references prompt us to conclude that he was about 18 or 20. Feodosy entered the Pechery Monastery approximately in 1055-1056.

In his Life of Feodosy, St. Nestor the Chronicler writes that good relations were established between "this righteous heaven with three luminaries shining in it, dispersing devilish darkness", and the Princely court in Kiev under Yaroslav the Wise and then under his eldest son Izyaslav. Yaroslav the Wise presented to the first settlers a cave on the land belonging to him; Prince Izyaslav, complying with St. Antony's request, presented to the monastery the hill above the cave, while Prince Svyatoslav Yaroslavich, who seized the Kiev throne from his brother, Prince Izyaslav, gave to the monastery a plot of land for building a stone Dormition Cathedral. When St. Feodosy's mother, having learned about her son's unswerving resolve to stay in Antony's cave, decided to become a nun herself, she was admitted, at Antony's request, to St. Nicholas' Convent founded by the princess. At the end of 1060-the beginning of 1061, the cave monastery's brethren were joined by two more men close to the prince's court: Varlaam, a son of the Kiev Prince's first boyar, and Efrem, an important dignitary of the same Prince Izyaslav.

St. Nikon was one of the first brethren of the Pechery Monastery. He was a well-educated person and probably because of this was the initiator of the organization of the life of the Pechery cloister on the basis of the Studite cenobitic Rule. At that time the Studite Rule was followed neither in Russian nor even in Greek cloisters. One could learn about it only from theological and canonical books collected by Yaroslav the Wise in Russ' first library. It is not without reason that M. D. Priselkov assumes that one of the most influential men in Yaroslav's court lived in the cave under the name of Nikon, and it was not fortuitous, perhaps, that St. Nestor, who refers to Nikon in his Life of Feodosy as "great", said nothing about his life before he settled in Antony's cave.

What is said about Nikon is only that he was a presbyter, who professed Feodosy, and the third luminary in the righteous heaven of the cave. These facts suggested to the historian an idea that hiding in his former cave under the name of "great Nikon" was Metropolitan Ilarion of Kiev removed from the see on Constantinople's insistence.

It can be surmised that when he was the Metropolitan of Kiev, Ilarion sent to his cave St. Antony, who, because of his poverty, was not admitted to any of the Kiev monasteries, and, after his removal from the see, Ilarion returned to his cave and took the schema with the name of Nikon. In 1060-1061, probably seeking to obtain the Metropolitan's permission to establish a monastery, he professed two Kiev dignitaries-Varlaam and Efrem. However, the metropolitanate took a different view of the matter, demanding that the prince "dig up" the little cave monastery, which existed without the permission of the diocesan authority. Prince Izyaslav interceded for the Pechery Monastery, but, nevertheless, the cave dwellers were presented terms which they discussed for three days. The Metropolitanate's principal demand was to remove Nikon from Kiev if the monastery was to exist legitimately. In the end, this term was accepted. Nikon left for Tmutarakan, and the monastery was officially given the right to exist. St. Antony was recognized as the founder of, the monastery. But he refused to stay in the cave without Nikon. He appointed St. Varlaam as the Hegumen, and himself went to the neighbouring hill. There he dug out another cave on the Prince's land and settled in it. At that time St. Feodosy was ordained presbyter.

This is how it all happened. After "great Nikon's" forced departure from the Pechery Monastery, where there were already quite a few monks at that time, St. Antony decided to live in seclusion. The brethren dug out a "great cave and 'established' a church and cells in it" so that now the cave looked like a real monastery. St. Antony said to the brethren: "Now God has brought you together, and you are the blessing of the Holy Mount where I was professed by the Hegumen of the Holy Mount; and I professed you; and may the blessing be bestowed upon you—the first by God, and the second—by the Holy Mount; live alone, I shall induct a hegumen for you, and I myself will go to the hill alone, as I am accustomed to live in solitude, as before."

Having appointed Varlaam, boyar Ioann's son, as Hegumen, St. Antony left for the neighbouring hill where he dug out a new cave. Thus, Antony's first cave, which was the birthplace of the Pechery Monastery, is now called the Far or Feodosy's caves the second one—the Near or Antony's caves. In his new cave St. Antony received hermits who sought seclusion. In the second cave St. Antony lived until his demise, leaving it only on one occasion. The reason for this were the following circumstances.

In 1067, the Kiev Prince Izyaslav, together with his brothers Svyatoslav and Vsevolod, took Vsesla

Polotsk prisoner and put him in a dungeon. ne next year the Kiev Prince Izyaslav suffered a feat from the Pechenegs, as a result of which the tskirts of Kiev were badly ravaged. The Kievans amed Izvaslav for this calamity, released Vsevolod, d proclaimed him their Prince. Izyaslav fled to land. In 1069, Izyaslav, helped by the Polish King eleslaw I, regained the Kiev throne, while Vseslav aped to Polotsk. After his return to Kiev, Izyaslav ot angry with Antony because of Vseslav'. Prince yatoslav then secretly took St. Antony away from ev to his Chernigov to save him from Izyaslav's ath. St. Antony dug out a cave on Boldiny Hills atside Chernigov where he lived for some time until made it up with Izyaslav through Svyatoslav's tercession. St. Antony's support for Prince Vseslav as the first political action of the Pechery Monastery the period of princes' internecine strife. It was aked with St. Antony's personal indignation at rince Izvaslav's violation of his cross-kissing. In that

ase the Prince's wrath threatened not the monastery at St. Antony personally.

After its recognition by the diocesan authorities e Pechery Monastery could openly admit new monks. egumen Varlaam decided to build a small church honour of the Dormition of the Mother of God and t up cells on the hill presented by the Prince, for hich he was given St. Antony's blessing. However, is plan was realized only under Hegumen Feodosy, 1062. In compliance with Prince Izyaslav's wish, arlaam was appointed Hegumen of the Prince's onastery of St. Demetrios. Then the brethren turned St. Antony, asking him to induct a new hegumen.

The saintly man said in reply: "The one among you who is more obedient and humble and meeker than Feodosy, let him be your hegumen." This is how Feodosy, ordained presbyter some time before, became the hegumen at the age of 25-30.

When Feodosy succeeded Varlaam, there were only 20 monks, but soon their number grew to 100. According to the chronicler, Feodosy admitted to the monastery only those people in whom he foresaw real monks. The funds were found for building the monastery and the upkeep of the numerous brethren.

St. Feodosy "told at his monastery how to sing monastic canticles, how to make bows, how to read and stand in church and observe the church order in general, how to sit at meals, what to eat and on what days". The cenobitic Studite Rule was, subsequently introduced in other Russian cloisters as well.

In July-August of 1068, Hegumen Nikon returned to the Pechery Monastery from Tmutarakan where he had established his monastery. The reasons for his comeback were probably the change of Greek Metropolitans in Kiev and also an urgent request by Hegumen Feodosy who obtained this right for him after much trouble. During the years of Hegumen Nikon's absence (1062-1068), from a small and poor cave the Pechery cloister grew into a major monastery with numerous buildings, an alms-house, and with a strict cenobitic monastic life. The monastery received appreciable donations and enjoyed universal fame and respect.

> Metropolitan FILARET of Kiev and Galicia (To be concluded)

Luminary of the Church of Tambov

For the 75th Anniversary of the Canonization of St. Pitirim

My spiritual brothers and co-fasters, Forget me not whilst ye pray; But after seeing my grave remember my love and pray to Christ that my soul be given rest with the righteous

(From the epitaph on the sepulchre of St. Pitirim)

On August 10, 1989, the Feast of the Smolensk Icon of the Mother of God "Hodegetria" and the Synaxis of the Tambov Saints, a memorable date was marked he 75th anniversary of the canonization of St. Pitirim he Miracle Worker and Bishop of Tambov. St. Pitirim lid a great deal of work to illumine the land of Tambov with the light of Christian Truth, setting a personal example of living in Christ.

The epoch of the founding of the Tambov Diocese and the development of the newly-settled Tambov erritory, which was opened during the period of the expansion and consolidation of the Muscovian state,

s linked with his name.

The Tambov See was instituted during the ministry of Patriarch Ioakim (1674-1690). It gave the Orthodox world a galaxy of prominent saints, among them St. Pitirim, the second bishop of Tambov (1645-1698).

St. Pitirim (secular name Prokopy) was born in 1645 (1644, according to some biographers) in the town of Vyazma, Smolensk Uezd. Who his parents are is unknown; it is unquestionable, however, that they were pious people, for they managed to instil love for the Church, responsiveness and kindness in the hearts of their son and daughter.

As a child Prokopy loved and revered St. Procopius of Decapolis, the great ascetic of Jerusalem. He bore his name from the day he was baptized until he took the monastic vows, always having deep reverence for him and believing in his protection.

Young Prokopy received a good education at the parochial school in Vyazma, where he practised reading the word of God and studied patristic writings and Lives of the Saints. Here he became a skilful reader and singer (contemporaries noted that he had a very fine voice), and mastered the art of religious painting. At the age of 21 he entered the Vyazma Monastery of St. John the Baptist as postulant, where he was subsequently professed with the name Pitirim.

The monastery was founded by St. Gerasim in 1534 and became one of the most important in the Western outskirts of Russ. A strict rule was in force there, and the startsy were known for their lofty ascetic life.

The monk Pitirim strictly kept his monastic vows. According to contemporaries, he won the love and respect of the brethren. His lucid intellect and ascetic living set him apart from the other monks. He was ordained hierodeacon, and then hieromonk, and in early 1677 became the father superior of the monastery, in the rank of archimandrite. Thanks to the hegumen's industry and ability to maintain order, the cloister became wealthy materially reaching its highest level of prosperity. The father superior also concerned himself with the monastery's peasants, and was well remembered by them.

On February 15, 1685, Archimandrite Pitirim was

ordained Bishop of Tambov.

Tambov, a southeastern outpost of Russ, was founded on April 17, 1636, by the *stolnik* and *voivode* Roman Boborykin, and was built and consecrated on October 1, 1637, on the Feast of the Protecting Veil

of the Mother of God.

Tambov and the surrounding villages had suffered greatly from the Tatar invasions. Even after fortifications were built along the Tsna, Voronezh and Chelnovaya rivers, villages still burned down in this area, and the wailing and moaning of the unfortunate victims could be heard among the smoking huts. Subsequent work to organize the defence closed off the path of the invading nomads from the Saratov steppes. It became possible to develop huge forest and steppe areas with fertile soil and favourable climatic conditions, and the mass settling of these areas began. Peasants moved here alone or with their families from densely populated central uezds in search of free lands. In 1636-1651 the number of settlements in Kozlov Uezd grew from 25 to 68, and there were 82 settlements in Tambov Uezd as of the mid-1670s, some of them having over 100 households.

Monasteries played a certain role in the settling of the Tambov area. As early as 1622 Hieromonk Iosif founded the Trinity Monastery on the Lesnoi Voronezh River. Then there appeared the Mamontova Hermitage, and the Trinity Monastery on the Tsna. It was they that played the dominant role in the Christianization of the peoples inhabiting this territory.

Initially the Tambov area came under the jurisdiction of the Ryazan Diocese and Ryazan pastors preached here. A great deal was done for the conversion of the local population, the Mordvinians, by

Archbishop Mikhail of Ryazan, who baptized 4,500 people, but suffered martyrdom soon afterwards.

As early as 1654 the Moscow Council deemed it necessary to institute an episcopal see in Tambov; however, this intention was not implemented at that time. Meanwhile, the settling of the area was proceeding rather successfully. Within 46 years after Tambov was founded there were already 168 parochial churches in it and the nearby town of Kozlov with their uezds. The situation was complicated by the fact that there were still many unconverted Mordvinians and Meshchers and, among the Christians, schismatics, in the region.

On November 24, 1683, the first bishop, Leonty, the former hegumen of the Monastery of St. Avraam on Galichskoe Lake, was designated to Tambov, but he administered the diocese for a short time—only seven months. As I. Dubasov, a historian of the Tambov region, reports, Bishop Leonty himself surrendered to the allure of the schism and was exiled to the Suzdal

Monastery of St. Evfimy for this.

The state of affairs in the Tambov Diocese remained difficult. Thousands of schismatics were settling here, on monastery lands, in the thick forests, where it was hard to find them. The schism manifested itself with particular forcefulness in 1685, when Fr. Terenty from the Nativity Church in Tambov preached energetically. The scope of the schism in the Tambov area is also bespoken by the fact that Bishop Ignaty, the third bishop of Tambov, openly voiced sympathies for the schismatics and took a disapproving attitude to the Petrine reforms, for which he was defrocked and exiled to the Solovetsky Monastery.

The situation in the Tambov region was complicated by the popular rebellions that were breaking out. The most important of them was the rebellion led by Stepan Razin, which swept this area in the 1670s. Many villages were pillaged and burned to the ground.

The patriarch faced the difficult task of choosing a new bishop for the Tambov Diocese. What was needed here was an archpastor who was not only energetic and zealous, but also one who would have an indisputable spiritual influence on the local population. Patriarch Ioakim selected Archimandrite Pitirim.

Archimandrite Pitirim found it difficult to part with his native parts and with the cloister where he had been professed, administered as the father superior and spent the best years of his life. The brethren tearfully saw him off. The inscription on the saint's tomb attests that the designation and perhaps even the nomination of the new bishop of Tambov took place on September 1, 1684, in the Moscow Cathedral of the Dormition. On February 15, 1685, Patriarch Ioakim consecrated Archimandrite Pitirim bishop, assisted by other hierarchs.

While still in Moscow, St. Pitirim inquired about the state of his new diocese and its needs. It turned out that Tambov was lacking priests and other clergymen, there was no appropriate vestry, and at the archpastoral see had not been provided with

In response to the petition which His Grace had acced on September 11 of that year with tsars ann and Peter, the Monastery of the Nativity

the Blessed Virgin and the Hermitage of St. Ninolas the Miracle Worker (which had been under e jurisdiction of the bishops of Livny, the vicars the Patriarch), and also the Dormition Monastery and St. Sergy's and the Vysha hermitages in Shatsk ezd were placed at the disposal of His Grace.

The saint's road from Moscow to Tambov lay arough the Town of Kozlov. The Vladyka spent wo days here, but in this short span he managed ith his simple disposition to dispose the father aperior and the brethren of the Trinity Monastery ward resuming the construction of the stone Trinity athedral, for which the town residents pledged neir help as well.

St. Pitirim arrived in Tambov early in March, ecompanied by his lay brother, Vasily, and several ronks. A very pathetic picture came before his yes: there was no home for the archpastor or presises for the monks and the servants, the cathedral as in a neglected state, and there was a need for the barest of essentials. He had no other choice man to set about building up the Tambov Diocese.

Bishop Pitirim began teaching the people the truths of the Christian faith constantly, both at home and church. He taught fervently and sincerely, his imple, soul-permeating speech coming from his eving heart. It is impossible to say how many hours devoted to talks with the newly-converted, how many sermons and homilies he delivered. The Vladyka erved frequently, and he did so solemnly and ealously, stepping up to the cleros himself and eaching the clergy to read and sing.

Almost immediately upon his arrival the saint eft for the "robbers'" Pyashkelskaya Sloboda (now he village of Donskoe). Living here were many agrants, outcasts and refugees from different places. He turned to them as a father, with sincere love. As a result of his regular visits and talks the inhabitants of this settlement of robbers were converted to Christ. A year after his arrival St. Pitirim honoured heir request and began building a Church of St. John

he Baptist here.

St. Pitirim put up an archpastoral home and prenises for the clergy of Tambov. Prior to him Tambov and a wooden, poorly decorated cathedral and there were no decent sacristy or requisites in it. The saint lid his best to rectify the situation by acquiring werything "with his own funds". He instituted colemn processions, and blessed the entrances to and exits from the city with holy icons. At the southern gates of the fortress the saint enshrined an image of the Crucifixion of the Lord Jesus Christ with he Blessed Virgin and St. John the Divine standing pefore Him, which he had painted himself. And at he northern gates he hung the Kazan Icon of the Mother of God. The Chernigov Ilyinskaya Icon of

the Mother of God, which had also been painted by him, adorned the western gates. Subsequently this icon was renamed the Tambov Icon. According to tradition, St. Pitirim also painted the Smolensk Icon of the Hodegetria, which he had brought with him from Vyazma.

The wise archpastor put the cloisters in order as well. Thus, a magnificent Church of the Most Holy Trinity was built at the Kozlov monastery with his assistance.

The saint expended a great deal of effort to establish new cloisters. In 1690 he founded the Ascension Convent in Tambov, whose mother superior his sister, Ekaterina, became. In 1691 he founded the Tregulyaev Monastery of St. John the Baptist near Tambov. In it he built a small cell for solitary prayer. There he also dug a well, whose water had

grace-endowed healing properties.

In 1694, with the blessing of His Holiness Patriarch Adrian, the saint launched the construction of a stone cathedral in the likeness of the Ryazan cathedral, but smaller in size. Describing the building of the cathedral, Archpriest S. Bereznegovsky noted with admiration that St. Pitirim was both an architect and a worker; he was not afraid to carry bricks or clay. Only the ground floor was completed during his lifetime. The right side-chapel of the cathedral was ready for divine service, and the saint himself consecrated it in honour of St. Nicholas. It was here that he indicated the place where he wished to be buried.

Throughout his life the saint found joy and peace in God. The Devpeteruvskaya Icon of the Mother of God and the image of St. Nicholas were his cell icons, and he prayed before them in quietude after his difficult pastoral labours.

The saint was a strict faster and limited his needs in every way. He denied himself the bare essentials in order to give even his smallest mite to the needy. The Tregulyaev Monastery and the Ascension Convent were built with his funds.

St. Pitirim stood out for his simplicity and industry. His travels about the diocese were particularly modest: not having a rich carriage, he rode about in a simple wagon. "This was a pure fresh source from which numerous springs of diverse virtues streamed in abundance. All the great efforts and labours of the archpastor proceeded from the pure radiant source, from his living consciousness of his lofty duty. There was no human calculation or selfishness at play here. The archpastor used the last of his property for the benefit of the Church and the flock. What is more, he did not spare his life so as only to do all in his power to meet all the requirements of his lofty ministry and to be at least somewhat at peace before his own conscience," wrote one of his biographers.

The righteous life of Bishop Pitirim was a brief one. On July 28, 1698 (1697, according to some sources), at seven o'clock in the evening he commended his soul into God's hands. The Lord called

unto himself a good pastor who laid down his soul

for his sheep at the age of 53.

In keeping with his behest, St. Pitirim was buried in St. Nicholas' Chapel in the Transfiguration Cathedral in Tambov. Erected over his grave was a carved wooden, gold-studded sepulchre on whose side facing the middle of the church the following lines were written: "My spiritual brothers and co-fasters, forget me not whilst ye pray; But after seeing my grave remember my love and pray to Christ that my soul be given rest with the righteous. I remind you, my brothers, my children and my friends; forget me not whilst ye pray to the Lord. I beseech, entreat and implore: remember me and bewail me day and night, as Job did his friend, and I say unto you: sit down, again to say alleluia. Thou lived a blessed life in faith, hope and love; thus may pre-eternal God, for Whom thou laboured, Himself enshrine thy spirit in a radiant and beautiful place, where the righteous repose and, at the judgment of Christ, have received remission and great mercy." Hewn at the head of the tomb are the words: "Here lies by divine mercy the holy and much-belaboured body of His Grace Pitirim, Bishop of Tambov. Amen."

Afterwards, through the zeal of pious contributors in gratitude for having been healed, a silver-plated plaque was made for the sepulchre with an image of the saint holding a cross and the gospels, and then a new tomb was made, of oak and covered with a silver gilded board with enamel adornments and a chased image of His Grace. In the late 19th century a majestic crystal canopy was built over the

sepulchre.

The saint's tomb became a place of reverential prayerful veneration, and the day of his blissful demise, July 28/August 10, a day of special remembrance accompanied by solemn divine services.

Subsequent proof of the veneration of the great man of God in Tambov was the private gymnasium, which came to be called "Pitirim's". It had an elementary school and also a community of nurses which bore the saint's name. One of St. Pitirim's successors, Archbishop Kirill Smirnov († 1941), later Metropolitan of Kazan founded St. Pitirim's Missiona-

ry Brotherhood in the city in 1910.

The grace-endowed healings due to the prayers of St. Pitirim by his tomb first occurred in 1832, i. e., at the time of the invention and glorification of the holy relics of his friend and contemporary, St. Mitrofan of Voronezh. From that time a book was started at the cathedral for recording the miraculous healings that took place at the saint's sepulchre; by the end of the 19th century it had contained some 250 testimonies to his grace-bestowing aid. The saint also came to be venerated amongst the common people. The faithful of Tambov often requested the ruling bishops to petition the Holy Synod to glorify and invent the holy relics of St. Pitirim.

The Lord entrusted Archbishop Kirill with conducting the canonization of St. Pitirim. Upon his petition the Holy Synod formed an ad hoc commission

which in 1913 studied testimonies to recent miracles and questioned the relatives of the healed. One hundred twenty-eight instances of grace-endowed aid in response to St. Pitirim's prayers were registered. The commission submitted its findings to the Holy Synod, which decreed: "The departed Pitirim, Bishop of Tambov, of blessed memory, shall be considered one of the saints glorified by the grace of God. The solemn canonization of St. Pitirim shall be conducted on July 28, 1914, on his feast day." Thus, through the ineffable mercy of God, this day became one of great joy for the Russian Church.

There have survived the reminiscences of the now deceased Protodeacon Vasily Malin of the Protecting Veil Church, a witness to the glorification and inven-

tion of the holy relics of St. Pitirim.

Fr. Vasily wrote: "Great preparatory work for the conduct of the unforgettable celebration was to be done. The Cathedral of the Transfiguration (now a Museum of Local Lore) was extensively refurbished with funds donated by A. Naryshkina. In the ground-floor church, where St. Pitirim's relics reposed, the walls and ceilings were faced in imitation marble, so that in the evening hours the lit candles and icon-lamps gave off a lovely reflection. The first-floor Transfiguration Church was richly painted by Italian masters... Considerable work was also done on the outside of the cathedral. The square in front of the cathedral was asphalted. Built on the northeast side was a makeshift open hipped-roof church for pilgrims whom the cathedral could not accommodate. A rich metal chapel with a golden top and cross was erected over St. Pitirim's well several hundred metres away from the cathedral. The water was poured into a large reservoir over the well; it reached the worshippers through pipes which had numerous faucets. A wide marble stairway led to the well. Splendid brocade vestments, pinkishblue and shot with gold, were sewn for the forthcoming festivities. Archbishop Kirill ordered 17th-century sheet music of St. Pitirim's time, to be brought from the patriarchal archive, and a choir was formed of the diocese's deacons and psalm-readers—over 200 people in all. The choir was accommodated at the theological seminary, where rehearsals were held all summer

"The following archpastors, natives of the Tambov Diocese, arrived for the festivites: His Eminence, Metropolitan Vladimir of St. Petersburg and Ladoga; Their Graces Bishop Vasily of Chernigov and Nezhin; Bishop Tikhon of Uralsk; Bishop Amvrosy of Mikhailov, Vicar of the Penza Diocese; and Bishop Varlaam of Gomel, Vicar of the Mogilev Diocese; and also Hegumen Ierofei, Father Superior of the Sarov Hermitage; Archimandrite Ipaty, Father Superior of the Vysha Monastery; Archimandrite Irinarkh, Father Superior of the Tregulyaev Monastery of St. John the Baptist (founded by St. Pitirim), and many other fathers superior of monasteries in the Tambov Diocese. The celebration was likewise attended by all the rectors of the parochial churches

of the city of Tambov, as well as many archimandrites, hegumens, hieromonks, archpriests and priests from other dioceses. Some arrived in processions, with banner-bearers dressed in dark-blue kaftans with golden lace (bringing valuable banners as gifts to the cathedral). Some processions were cancelled due to World War I which had started.

"During the final days before the celebration All-Night Vigils, liturgies and panikhidas for St. Pitirim were conducted daily with the participation of large numbers of people. The festivities began on July 27 (Old Style) with the conduct of an All-Night Vigil for the Dead at which were commemorated St. Pitirim for the last time and also his parents, sister, Hegumenia Ekaterina, Patriarch Ioakim and others.

"The All-Night Vigils and Liturgies were conducted: in the ground-floor Annunciation Church, near the saint's tomb by Archbishop Kirill; in the first-floor Church of the Transfiguration, by Bishop Varlaam of Gomel; and in the square, in the makeshift church, by Bishop Zinovy of Kozlov, with the participation of a large number of pilgrims who had arrived.

"After the Liturgy in the ground-floor church Archbishop Kirill led a procession to St. Pitirim's well to bless the new chapel and water before large numbers of worshippers. After the singing of 'Many Years' the procession moved along the embankment of the Tsna River and along Pitirimovskaya Street and returned to the cathedral to the pealing of bells.

"The festivities of the glorification and invention of the relics of St. Pitirim began that evening. Metropolitan Vladimir, Archbishop Kirill and the bishops arrived at 6 p. m., and they were met "with glory". The sepulchre containing the relics of St. Pitirim was mounted before the archpastoral throne. All-Night Vigil began. The remarkable choir sang solemnly from the ancient music sheets of St. Pitirim's times. A lity was conducted by Archbishop Kirill with many clergymen. Finally there came the solemn moments of the polyeleos. Metropolitan Vladimir, Archbishop Kirill and other hierarchs with a multitude of archimandrites, hegumens, archpriests and priests proceeded from the sanctuary to the relics of St. Pitirim. The mighty singing of 'Praise ve the name of the Lord' in an ancient chant rang out, and the metropolitan blessed six archimandrites to remove the cover from the tomb, and the former was carried to the sanctuary. The metropolitan thrice incensed the holy relics, after which they were raised by the archimandrites and archpriests and borne outside the church, where they were placed on a specially prepared stretcher. A procession began around the church. The clergy, choir and all the faithful began singing for the first time: 'We magnify thee, O father and hierarch Pitirim'. The voices of the people standing outside the cathedral joined in the singing. To the ringing of the cathedral bell there began pealing in all the city's other parish

and monastery churches, including the bells of the Monastery of the Kazan Icon of the Mother of God which weighed 1,096 poods, and the Cathedral of the Nativity of Christ (1,200 poods).

"The people filled the cathedral square and climbed onto the roofs and fences of nearby buildings. Everyone wanted to see the holy relics if only from a distance and to venerate at them. Cries were heard: 'Fr. Pitirim, help us, save us with thy prayers!'

"The procession returned to the cathedral, the holy relics were put in their former place, and All-Night Vigil continued. After a gospel lesson read by Metropolitan Vladimir, Bishop Vasily of Chernigov delivered a brief oration about St. Pitirim, and the reading of the canon to the Theotokos and to St. Pitirim began. The faithful approached the holy relics, where two hierarchs anointed them with holy oil. Each person received a small blessed loaf of bread with a depiction of St. Pitirim. The Midnight Office ended after 1 a.m. All night long, the pilgrims approached the holy relics, near which molebens to St. Pitirim were conducted.

"At 3 a.m. the Liturgy began for communicants in the cathedral's Chapel of the Smolensk Icon of the Mother of God. At 6 a.m. there began a second Liturgy, which was celebrated by Bishop Zinovy of Kozlov and Bishop Amvrosy of Mikhailov. At the conclusion of the Liturgy the tomb with the relics of St. Pitirim was transferred to the first-floor church and mounted on a specially prepared place in front of the archpastoral throne.

"At 10 a.m. Metropolitan Vladimir, Archbishop Kirill and bishops Vasily, Tikhon and Varlaam arrived at the cathedral. Wearing mantles, they proceeded to the relics of St. Pitirim and venerated them. Then... Liturgy began. It was celebrated particularly, solemnly, with great uplift, and accompanied by the remarkable singing of a choir of 200. During the lesser entrance with the holy gospel the sepulchre containing the relics of St. Pitirim was solemnly carried by the clergymen into the holy sanctuary via the Holy Doors and emplaced on the synthronon, facing the holy altar. Four deacons bearing ripidas stood by the sepulchre in such a way as though St. Pitirim were officiating at the Liturgy himself.

"The gospel lesson was read by a protodeacon of St. Isaac's Cathedral, and the epistle, by the Protodeacon Kosma Stelmakh of the Tambov cathedral, the remarkable baritone. After the gospel lesson Metropolitan Vladimir delivered a homily, in which he pointed out that a new star had begun burning on the horizon of the Russian Church, that St. Pitirim had come before the Throne of God and that now the entire Russian Church was praying to Him. She was beseeching that through his prayers the Lord might halt the enemy hordes that had invaded our land and bestow peace and tranquillity upon us.

"At the conclusion of the Liturgy a moleben to St. Pitirim was conducted, and after the gospel lesson the sepulchre with the saint's relics, which had been placed on a litter, preceded by the Holy Tambov and Devpeteruvskaya icons of the Mother of God and, with ripidas over it, was carried around the church to the pealing of the bells of all the churches of the city of Tambov. At the conclusion of the procession the sepulchre of St. Pitirim was carried into the ground-floor church and emplaced by the south wall, on the saint's burial site....

"Then the pilgrims were permitted to approach the holy relics, where incessant molebens to the saint were being said. The worshippers came up all day long, until late in the evening, and in the city there was the pealing of bells the entire day, until Vespers.

"A luncheon was given for the pilgrims in the

cathedral garden....

"On the third day Archbishop Kirill in the cathedral's first-floor church consecrated the altar in honour of St. Pitirim and celebrated the Liturgy... Thus concluded the festivities for St. Pitirim. They were attended by as many as 50,000 people, and, if not for the war, up to 100,000 were expected to be on hand.

"Several instances of healings by the reliquary and at his well were noted during the celebrations....

"Soon after the festivities there was erected over St. Pitirim's relics a golden-topped marble canopy on whose sides angels with crossed ripidas were depicted. The shrine was mounted under an arch, between the side-chapels of the Annunciation and of St. Nicholas, and the holy relics of St. Pitirim were translated here."

After the October Revolution the relics of many saints were certified, and those of St. Pitirim were among them. Despite the fact that after the unsealing the holy relics were kept in a museum housed in the former Transfiguration Cathedral and that there was no access to them, the prayerful veneration of the great man of God on the part of the faithful Tambov flock did not diminish. Moleben offices with the reading of an akathistos to St. Pitirim were conducted weekly in the Protecting Veil Cathedral. On the day of the saint's blessed demise and canonization the faithful of the Tambov area offered prayers with especial zeal to the great luminary of the land of Tambov, beseeching his prayerful intercession before the Lord and his blessing for their labours.

The Lord prepared great joy for the pious faithful flock of the Tambov Diocese in the year of the Millennium of the Baptism of Russ. The local officials responded to the impassioned requests of the faithful and, on the eve of the celebration of the great jubilee in Tambov, turned over to His Grace Bishop Evgeny of Tambov and Michurinsk the holy relics of St. Pitirim and the preserved sepulchre in which they had been reposing in the cathedral following the canonization of the great man of God.

To the pealing of bells and the touching singing of the troparion to the saint the holy relics of the great man of God were met in the Protecting Veil Cathedral, where large numbers of the clergy and worshippers had gathered. June 23, 1988, became for the Tambov

flock the day of the second invention of the holy relics of St. Pitirim the Miracle Worker. The singing of a moleben with the reading of an akathistos, and then All-Night Vigil with a magnification and a procession inaugurated a new page in the veneration of the heavenly protector of the Tambov Church at the start of the second millennium of the Christian faith in our motherland.

A new carved canopy has now been erected over the sepulchre of the great man of God in the first-floor church of the Protecting Veil Cathedral. Again the Devpeteruvskaya Icon of the Mother of God—his parents' blessing for the monastic feat, which the saint did not part with for the rest of his life—hangs next to his holy relics.

Not only the faithful of Tambov but also pilgrims from afar come daily to St. Pitirim, the great archpastor of the land of Tambov, and to the revered Devpeteruvskaya Icon of the Mother of God to beseech the prayerful intercession of the Theotokos and the great man of God and his blessing for their

peaceful labour.

Years pass, new generations come, the lives of the chosen men of God recede from the new generations, but their names are not forgotten. True illuminators are not extinguished with the passage of time, but appear for the enlightening of people over millennia. Their names revive in people's memory their deeds and holy lives. The Lord Himself manifests them to people in glory that they might give light to the world. The righteous live forever, says David the prophet. The righteous shall be in everlasting remembrance (Ps. 112. 6). Their glory will not be blotted out, we read in the Wise Sirach, Their bodies were buried in peace, and their name lives to all generations (Sirach 44. 13-14).

Thus the Lord also granted eternal memory to Pitirim, the great pastor of the land of Tambov, showing us once again that a truly righteous person never dies, but lives eternally on Earth, abiding in spirit in Heaven, for the Lord is the source of eternal life.

Bishop EVGENY of Tambov and Michurinsk

Reinstallation of the Relics of Prince St. Aleksandr Nevsky

On June 3, 1989, there was a ceremony in Leningrad of the second reinstallation of the relics of the Orthodox Prince St. Aleksandr Nevsky to the Holy Trinity Cathelral of the St. Aleksandr Nevsky Layra.

The holy relics of the saint originally remained for a long time in the Vladimir Monastery of the Nativity. Later on Peter the Great proclaimed the holy prince and winner of historic victories on the panks of the Neva the heavenly patron of his new capital erected on the banks of that river and ordered his holy relics to be translated there. The holy relics were translated from Vladimir to St. Alekandr's Monastery specially built or that purpose on August 30, 724.

The relics remained in the St. Aleksandr Nevsky Lavra until Nomember 15, 1922, when a wooden reliquary into which they had been placed on July 24, 1917, was opened, then sealed and handed over to the State Museum of History of Religion and Atheism.

Negotiations over several years between the Leningrad Metropoitanate, the Ministry of Culture of the RSFSR and the State Museum of History of Religion and Atheism on the return of the Aleksandr Nevsky's relics were completed by early June 1989.

Early in the morning on June 3, Metropolitan Aleksy of Leningrad and Novgorod and Minister of Culture of the RSFSR, Yu. Melenyev, arrived in the Leningrad Museum of History of Religion and Atheism located in the building of the Cathedral of the Kazan Icon of the Mother of God. Waiting in the square in front of the cathedral were thousands of people, many holding burning candles in their hands.

Inside, Metropolitan Aleksy and the RSFSR Minister of Cul-

ture Yu. Melentyev, signed in the presence of representatives of Leningrad clergy, city authorities and public figures the following act:

"Done on June 3, 1989 in Leningrad. The Ministry of Culture of the RSFSR, in token of respect for the feelings of Soviet citizens confessing Orthodoxy has handed over to the Leningrad Metropolitanate the remains of the celebrated defender of the Russian land, Grand Prince Aleksandr Yaroslavich Nevsky, of Vladimir, who is deeply venerated by the Russian Orthodox Church as her saint and the Heavenly Patron of St. Petersburg-Petrograd-Leningrad."

After that Metropolitan Aleksy addressed Yu. Melentyev. He said:

"Deeply esteemed Yury Serafimovich, we have just sealed with our signatures the act certifying the transfer to the Leningrad Metropolitanate by the RSFSR Ministry of Culture of the remains of the Orthodox Prince St. Aleksandr Nevsky which were kept in the State Museum of History of Religion and Atheism. For the first time in our city one of the most venerated holy shrines is being returned to the Russian Orthodox Church after a period

of more than 60 years. This most significant event offers a fresh testimony of the radical change in State-Church relations in the Soviet Union,

"I would like to thank you for this gesture of respect on the part of your ministry for the feelings of believers who profoundly venerate Prince St. Aleksandr.

"The name of Aleksandr Nevsky is held dear not only by our
faithful, but by the whole of our
people. From now on the Holy
Trinity Cathedral of the St. Aleksandr Nevsky Lavra to which the
venerable remains will now be
translated will become a major
place of pilgrimage for the Orthodox world and a spot attracting
the hearts of all who hold dear the
freedom and honour of our great
Motherland."

Speaking in response, the RSFSR Minister of Culture, Yu. Melentyev, spoke of the important place in Russian history of the Orthodox Prince St. Aleksandr Nevsky. He stressed the importance of rallying the efforts of all who care for a moral revival of our society, who are concerned with the level of our spirituality and culture.

Accepting the casket with the



Metropolitan Aleksy of Leningrad and Novgorod and Y. S. Melentyev, RSFSR Minister of Culture, signing the document on handing over the relics

25

holy relics, Metropolitan Aleksy placed it into a reliquary sprinkled with holy water which stood in front of the tomb of the celebrated Russian military leader, Prince Mikhail Kutuzov. Metropolitan Alexy conducted a brief moleben over the reliquary after which "Eternal Memory" was sung to the servant of God Mikhail and all warriors who gave their lives for the Motherland.

After that, to the singing of a Troparion "As a glorious flourishing of a pious root", the reliquary was taken out of the cathedral and translated in a solemn procession along the Nevsky Prospekt to the St. Aleksandr Nevsky Lavra. As the holy relics were brought out from the Cathedral of the Kazan Icon of the Mother of God, the bells of all the Leningrad churches started to ring, including those of the Holy Trinity Cathedral of the Lavra.

The procession was met at the Lavra gate by Bishop Prokl of Tikhvin, Bishop Lev of Tashkent and Central Asia, the rectors of all the Leningrad churches, students of the Leningrad theological schools and thousands of believers, including those who specially came for the ceremony from various parts of the country. Lifting up the reliquary, Metropolitan Aleksy and bishops Prokl and Lev blessed with it the city, turning in four cardinal points. Then, to the singing of the troparion, kontakion and magnification to the saint, the procession went to the Holy Trinity Cathedral.

Inside, the reliquary was placed on a pedestal in front of the Holy Doors of the main altar. Divine Liturgy was then celebrated by Metropolitan Aleksy assisted by bishops Prokl and Lev and numerous clergy. It was followed by a solemn moleben and a festal procession with the relics around the cathedral.

Metropolitan Aleksy then addressed the congregation:

"Your Graces, all-honourable fathers, dear brothers and sisters, "Christ Is Risen:

"This day is an occasion of unutterable joy for the Leningrad



Metropolitanate and the whole of our dear Mother—the Russian Orthodox Church. The great holy shrine of the Russian land—the relics of the Orthodox Prince St. Aleksandr Nevsky have been returned to the Holy Trinity Cathedral of the St. Aleksandr Nevsky Lavra from which they had been removed in the 1920s, a trying time for our Church.

"The Grand Prince St. Aleksandr of Vladimir, who was given the honorary title of Nevsky for his victories over foreign invaders on the banks of the Neva River, passed away more than 700 years ago. More than 400 years ago he was canonized, and in 1724 his holy relics were translated from Vladimir to Russia's new capital,

Festal procession with the holy relics entering the St. Aleksandr Nevsky Lavra

St. Petersburg, and solemnly installed in the Aleksandr Nevsky Monastery erected by Peter the Great in eternal memory and to the eternal glory of Prince Aleksandr

"The memory of the Orthodox Prince Aleksandr Nevsky was reverentially honoured by generations of the Russian Orthodox. Thousands upon thousands of pilgrims streamed from all over Russia first to Vladimir, and then to St. Petersburg and Petrograd to pray at his holy relics. They venerated the Orthodox Grand Prince St. Aleksandr as one of the luminaries illuminating the

oleben at the relics of the Orthodox rince St. Aleksandr Nevsky

and of Christian life in this world. In the years of trials his illitary exploits inspired our compatriots not to spare their lives or the sake of their fellow countries, for the freedom and proour of their Motherland.

"It was a hard blow to the Rusan Orthodox when the cherished oly shrine was taken away from em in the early 1920s. But is said in the prophecy of Isaiah ead on the day of commemoation of the first translation the relics of St. Aleksandr, ugust 30 (Old Style): For thus with the Lord... As one whom is mother comforteth, so will I omfort you (Is. 66. 12, 13). nd this day we can exclaim ith the prophet: Be glad with er, all ye that love her: rejoice or joy with her, all ye that ourn for her (Is. 66.10). From ow on each who enters this oly temple with faith, reverence and the fear of God will again e able to offer up prayers at me venerable relics of Grand rince St. Aleksandr for himself, is near and dear ones, for his Notherland, the whole of mankind, nd the whole of God's world. "So let us sing with one heart



and one mouth: 'Rejoice, thou O Grand Prince Aleksandr!'"

On June 3 in the evening, after Saturday All-Night Vigil, the reliquary with the relics of Grand Prince Aleksandr Nevsky was solemnly installed by the right-hand cleros, on the very spot where it was kept ever since August 30, 1790, the day of the consecration of the Holy Trinity Cathedral.

The second translation of the relics of St. Aleksandr Nevsky

was not only an occasion for great church celebration, but an important landmark in the life of this country. It was reported in the central and Leningrad newspapers, on radio and television, because the venerable remains of St. Aleksandr Nevsky are a national shrine before which not only the Orthodox, but all of our compatriots bow their heads in grateful remembrance.

K. LOGACHEV

The Marienburg Church of the Protecting Veil of the Mother of God

For the 100th Anniversary of Consecration

The church of Marienburg, a district of the town Gatchina, hides from view among wooden houses a modest side-street. Painted in pink and white, and topped with sky-blue onion-shaped cupolas, it papears unexpectedly from behind trees, transforming typical view of a factory suburb.

In the middle of last century architect G. Gross esigned a settlement for royal hunters which was uilt here, on the southern bank of the Kopinka iver which flows around the Gatchina park. It was complex of wooden structures in the traditional ussian style. Its residents were royal huntsmen who ere moved to Gatchina from Peterhof in 1858. For

e next 30 years or so the settlement had no regular

church. There was only a small prayer hall in one of the houses equipped with a small iconostasis and used for conducting All-Night Vigils and molebens.

Following his ascension to the throne, Emperor Alexander III who chose Gatchina as his favourite retreat, decided to build a church there. A prominent architect of the time, Academician D. Grimm, was put in charge of the project in 1882. He designed the church along the lines of the 17th-century Moscow style which was then in vogue. But all he produced was a general draft, charging his colleague I. Stefanits with the preparation of detailed blueprints.

The design was approved personally by the Emperor in 1885 who chose the construction site—the central

square, and paid the cost of the construction and decoration. The church was finished in the main in only one year.

By the autumn of 1888, a gifted Moscow iconpainter N. Safonov completed 24 icons for the iconostasis. They were painted on gilt background in what was called the Old Moscow style. He also painted two icons located in separate stands and "Agony in the Garden" for the sanctuary. The interior was decorated by a little known artist P. Fisher. Expensive liturgical vessels of gilt silver and bronze were ordered from the V. Sytov factory and the workshop of the leading master craftsman V. Myasoyedov. A bronze main chandellier, a gift from the Emperor, was brought from the Gatchina Palace.

Everything seemed to be ready for the consecration, but then something unexpected happened: during a personal inspection of the new church Alexander III found it too small and ordered the building to be expanded from the sanctuary and the sides. Such major alterations required additional expenses and time—nearly four months of hard work. The date of the consecration was moved to November 20/December 3, 1888, and it was performed just as the laying of the cornerstone, by Protopresbyter Ioann Yanyshev "with an assembly of Gatchina court clergy" and in the presence of the royal family and their entourage.

A reporter for the *Petersburg Gazette* wrote an enthusiastic article, describing "the artfully executed mozaic floors and walls painted with ornaments in Byzantine style... and also the remarkable iconostasis of carved oak in 'the Russian style' —all of

which captured the imagination".

The first rector of the new church was Archpriest Nikolai Kerdinsky, and its deacon—Protodeacon Vasily Levitsky, both from the Gatchina court chapel to which the church remained subordinated for some time. In the beginning of 1896 it received its own chapter headed by Father Vasily Levitsky, ordained priest by that time. He held this post until his

death in May 1914.

This outstanding pastor was born in the family of a psalmreader in Borovichi on December 22, 1851. A graduate of the Novgorod Theological Seminary, he was ordained deacon in 1875 and continued to serve in the Gatchina cathedral for the next 20 years. After that he served for nearly 20 years as priest in the Church of the Protecting Veil and was buried near its sanctuary. The obituary on his demise said: "All of the Gatchina residents respected him as an outstanding man of prayer and pastor of a lofty life. This was also noted by the late luminary of the Russian Church, Father Ioann of Kronshtadt, who loved him with all his heart". According to some sources, Father Ioann of Kronshtadt conducted divine services at the Marienburg church on patronal feasts together with its rector.

After Father Vasily's death, he was succeeded during the years leading up to the Revolution by three rectors—Archpriest Ioann Orlov, regimental chaplain Father Vasily Brenev and another chaplain, Archpriest Aleksy Livansky who was decorated during the fighting in Eastern Prussia with a pectoral cross upon the St. George ribbon. He took up his post in early 1916. After the February Revolution the royal hunters were disbanded and the local faithful petitioned the authorities for the status of a parish. The permission was granted by Metropolitan Veniamin (Kazansky; † 1922) of Petrograd and Gdov on June 15, 1917, but the opening of the parish was delayed until the spring of the following year.

There is no mention of the church in the archive documents up to 1932 when the local faithful petitioned the authorities asking them to reconsider a decision under which the church building was to be handed to an Air Force unit. In reply the city council ordered the church and the access road to be walled off by a wooden fence. At the very end of 1932 or beginning of 1933 the church was closed. Its last rector was Father Ioann Gridnev.

It was reopened in 1942 and Father Vasily Apraksin, a graduate of the Simbirsk Theological Seminary, became its rector. In the subsequent years he was succeeded by Father Nikolai Telyatnikov, archpriests Vyacheslav Verigin and Anatoly Kamenev and Father Ioann Andreyev. In 1955 Archpriest Petr Belavsky was transferred to the church who continued to serve there for 21 years, winning great respect

and love of the parishioners.

Father Petr came of a family of several generations of priests and his father had served for nearly 40 years at the St. Aleksandr Nevsky Church at Taitsy, near Marienburg. Graduating from the St. Petersburg Theological Seminary in 1911, Petr Belavsky entered a military school, but he became psalmreader two years after. In 1921 he was ordained priest by Metropolitan Veniamin of Petrograd and served in the St. Aleksy Church until the end of 1929. It was only in 1945 that Father Petr was appointed to serve in the Gatchina cathedral, becoming its dean four years later.

Moving to Marienburg, he worked a great deal to gather together the parish flock and unite it in prayerful communion. This was promoted by his celebration of divine services strictly according to the rule and by his personal rich spiritual experience. Father Petr conducted divine services in an unhurried and concentrated manner, thus creating a special reverential atmosphere in the church in which every member of the congregation was able to follow every word of the prayers uttered in a subdued tone.

Father Petr died in 1983 at the age of 90. His parishioners continue to cherish to this day

grateful memories of their pastor.

Archimandrite Kirill Nachis was appointed rector of the Church of the Protecting Veil in May 1976. He studied at the Orthodox section of the Riga University Department of Theology. In 1956, after a break caused by illegal reprisals, Leonid Nachis continued studies at the Leningrad Theological Seminary and then the Academy. In 1960 he was professed

the Holy Spirit Monastery in Vilnius. From 1963 in 1965 he taught Church history and Hebrew at the eningrad Theological Academy. Distinguished by onscientious attitude and zeal, Archimandrite Kirill as able to preserve the grace-filled atmosphere stablished at the Marienburg church. It underwent terior and exterior repairs in 1984-1985, with the urals cleaned and renovated, and new icons painted or the sanctuary and over the main entrance.

Archimandrite Kirill was succeeded by Hieromonk leksy, who graduated from the Leningrad Theological cademy and, from 1979, taught history of the Russian rthodox Church and Church Slavonic at the Leninad Theological Seminary. In 1985-1986 he was under monastic obedience at the New Valaam Monastery in Finland.

The important role of the Marienburg church is accentuated by the fact that it is the only one in Leningrad and the surrounding area dedicated to the Feast of the Protecting Veil of the Mother of God which is held in particular veneration by the Russian faithful. Its history of the past hundred years underlines the importance for us and for many generations of our Orthodox compatriots of the intercession by the Heavenly Queen.

V. ANTONOV

St. Ignaty Bryanchaninov

On April 30, 1867, on the morning of the Sunday hen the Church was glorifying the Holy Myrrhophos, right before the peal heralding late Liturgy, ere quietly passed away in the Babaevsky Monastery

St. Nicholas His Grace Bishop Ignaty of the aucasus and the Black Sea, a great ascetic of piety nd a God-wise teacher of Christian life. As his ontemporaries put it, the life of the saintly monk presents a wondrous picture of self-abnegation ordering on constant confession, the struggle of man gainst passions, sorrows and diseases, the picture a life which through the aid and action of bounteous vine grace was crowned with triumph and blessed e ascetic with many rare gifts of the Holy Spirit". St. Ignaty, secular name Dmitry Bryanchaninov, as born on February 5, 1807, in the village Pokrovskoe, Gryazovets Uyezd, Vologda Gubernia, to an old aristocratic family, whose forefather e boyar Mikhail Brenko, a comrade-in-arms of the rthodox Prince Dmitry Donskoi, reputedly was.

Serious beyond his years and very bright, the boy as one of the few chosen people in whom aspiration Fr God and for deep inner life is discovered in early buth. He came to love solitude and learned concentratprayer at an early age. His pure heart found

he only joy and consolation in it.

Dmitry's father, a traditionally pious man yet tite secular, did not share the youth's sentiments, and his mother subordinated herself entirely to her usband's influence. "My childhood was filled with eief," the saint recalled. "Here I see Thy hand, y God! I had no one to open my heart to; I began ouring it out to my God and began reading the ospel and the lives of Thy saints."

When Dmitry reached the age of 15 his father wought him to distant St. Petersburg to be enrolled the Main School of Engineering. En route, near **bilisselburg, he suddenly asked his son what he wanted** be. "A monk," the would-be ascetic replied, but is father paid no attention to this.

During his years of study the young Bryanchaninov

showed great successes in the sciences. His rare abilities and kinship ties opened to him the doors of the houses of St. Petersburg. Pushkin himself noted his poetic gifts at literary soirees in the salon of the president of the Academy of the Arts, Olenin.

youth's secular acquaintanceships influenced his life outwardly. Protected by grace, he remained true to his spiritual aspirations. "The world did not present anything alluring to me... My intellect was entirely immersed in the sciences, yet I burned with a desire to learn the source of true faith, the source of true teaching about it." The searcher for truth found the answer to this question in the writings of the Fathers of the Orthodox Church.

Zealous prayer, the grace-bestowing influence of the patristic writings, talks with the monks of the Aleksandr Nevsky Lavra through whom Dmitry met the would-be famous starets of the Optina Hermitage Leonid—all this enhanced his former desire to leave the secular world.

In 1826, immediately after graduating from the School of Engineering, Bryanchaninov tendered a petition requesting to be discharged. When he learned that one of his finest officers had submitted a letter of resignation, Emperor Nicholas I summoned him and urged him at length not to leave the service. Dmitry was adamant. The will of the King of Heaven was incomparably higher for him than the will of an earthly tsar. Failing to convince Bryanchaninov, the emperor ordered him to leave for his destination, the Dinaburg Fortress, within 24 hours.

Howerver, the Lord did not abandon His chosen one. A year later Lieutenant Bryanchaninov was discharged for reasons of health. Enheartened, he immediately left for the Monastery of St. Aleksandr of the Svir to see Starets Leonid.

Many trials fell to the lot of the postulant. The persecution which Hieromonk Leonid was subjected to at the time affected his disciples as well. Following the starets, they moved from one cloister to another. A recurring illness separated Dmitry from his beloved spiritual mentor. He returned to his father's home, but soon afterwards left for the Novoe Lake Monastery of St. Kirill, and later moved to the more distant Monastery of St. Dionisy of Glushitsa.

In 1831 Bishop Stefan of Vologda professed Dmitry with the name of Ignaty, in honour of St. Ignatius of Antioch. Soon he was ordained hieromonk and appointed father superior of the Lopatov Monastery on the Pelshma. Two years later he was summoned to the capital, raised to the rank of archimandrite, and entrusted with the administration of the Tanity-St. Sergy Hermitage near St. Petersburg, which was in an extremely neglected state at the time. The church and the cells had become dilapidated and the strictness of behaviour was not a distinguishing quality of the numerous brethren. Through the efforts of the young father superior the cloister began to fourish very soon. In 1838 he was appointed superintendent dean of all the monasteries of the St. Petersburg Diocese. Despite his extreme busyness. Archimandrite Ignaty remained an anchoretic ascetic. Concealing his feats from the gaze of people, he spent sleepless nights in prayer and tears of repentance.

At St. Sergy's Hermitage the saint wrote the first three volumes of his essays—Ascetic Experiences. "There were moments in my life, either during grievous sorrows or after lengthy silence, at which a word appeared in my heart. This word was not mine... I would read afterwards, and it was not my own word—I would read words from some higher sphere which descended and remained with the admonished one."

Ascetic Preaching, the fourth volume, includes sermons delivered during his archpastorship in the Caucasus (1857-1861). An Offering to Modern Monasticism and Patericon were written in the Babaevsky Monastery of St. Nicholas.

It was only in superannuation at this serene monastery that the saint was able to live the life for which he had aspired "from his youth up". Here he was finally able to detach himself from all "external" matters. Here he reviewed his essays and prepared for death. And it was not long in coming.

The year 1867 had arrived. The saint's health had worsened notably. On the first day of Easter he celebrated with difficulty his last Liturgy and he no

longer left his cell.

The funeral service for Bishop Ignaty was conducted according to Easter office and resembled a radiant festivity instead of a funeral. The coffin was borne around the cathedral in a procession and, to the singing of "Christ is risen", was lowered into a sepulchre.

Several days later one of the spiritual daughters of the departed saint saw him in an indescribable light in the church. That night she heard the wondrous singing of a thousand voices: "O thou, the fighter for Orthodoxy, executor and zealous teacher of repentance and prayer, a God-inspired adornment of hierarchs, the praise and glory of monks who hast made all of us wise with thy writings! A spiritual reed-pipe, wise-in-God Ignaty, beseech the Word, Christ God, whom thou hast borne in thy heart, to bestow repentance upon us before the end" (troparion, tone 8).

V. LEBEDEV

Leningrad Exhibition of Church Antiquities

Since January 1989 preparations have been in progress in the Leningrad Metropolitanate for celebrations in 1992 to mark the 250th anniversary of the Diocese of St. Petersburg-Petrograd-Leningrad. Being not only of Church-historical but also of great historico-cultural importance, the anniversary shall exceed the framework of a mere Church celebration. The State Hermitage was the first among the scholarly and cultural establishments of Leningrad to engage in official cooperation with the Leningrad Metropolitanate in the preparation of the jubilee. One of the results of this cooperation has been a joint historico-cultural exhibition "Russian Church Antiquities of the 17th-Early 20th Centuries".

The State Hermitage exhibits include some very rare objects of Russian Church art most of which have never been displayed before. The Leningrad Metropolitanate on its part has entered unique monuments of Church antiquity which are carefully preserved in the Leningrad cathedrals—of St. Nicholas and the

Epiphany, of the Holy Trinity at the St. Aleksandr Nevsky Lavra, of the Transfiguration of the Saviour and of St. Vladimir. Experts of the State Hermitage and the Leningrad Metropolitanate together with the heads of local parishes have been selecting the exhibits and preparing their descriptions.

The State-Church exhibition, the first of its kind since the 1917 Revolution, was opened at the Menshikov Palace Museum, the oldest stone building of Leningrad, on June 3, 1989, by the director of the State Hermitage, Academician B. B. Piotrovsky, and Metropolitan Aleksy of Leningrad and Novgorod. Present at the opening ceremony were the deans and churchwardens of all the aforesaid cathedrals, representatives of the Leningrad believers, directors of the city museums and of the scientific community, and general consuls of several countries.

Addressing the meeting, B. B. Piotrovsky stressed that the exhibits on display are of outstanding artistic value and cannot be excluded from the history of ussian culture. He also pointed out that the Hermige regarded this as only the beginning of its poperation with the Russian Orthodox Church the

portance of which is indisputable.

Speaking in response, Metropolitan Aleksy pointed at that the exhibition was an event of great importance ir the Leningrad Metropolitanate and the entire Rusan Orthodox Church for a number of reasons. First of all, it was the first joint Church and State storico-artistic exhibition of this kind in the Soviet ars, the first joint State-and-Church cultural underking launched in pursuit of cultural-educational and charitable objectives. The opening of the exhibion offered vivid proof that in the new social climate the Soviet Union the State and the Church could soperate in promoting a spiritual recovery and development of our compatriots, that they could jointly scomplish acts of charity and goodness.

The exhibition was the first in a chain of events thin the framework of preparations for the 250th bilee of the Leningrad Diocese to be observed in 192. The great public interest towards the jubilee in its and other countries stems from the fact that ght from the start this city was a major cultural-regious bridge between East and West. The metropolan said that now, seeking ways of building a common European home, we cannot underestimate the portance of the St. Petersburg traditions of culturators.

Finally, the exhibition marked the beginning of co-

the world's leading museums, the celebrated Hermitage, famous across the world.

To mark the occasion, Metropolitan Aleksy conveyed as a gift to the Hermitage a collection of medals issued by the Leningrad Metropolitanate to commemorate the Millennium of the Baptism of Russia.

The opening ceremony ended with a concert of the student choir of the Leningrad theological schools conducted by Irina Ivanova.

The exhibition aroused great public interest, which

was only natural.

The late 17th and early 18th centuries opened a basically new stage of interaction between Russian Church culture and the ecclesiastical and secular cultural traditions of Western Europe. During the two subsequent centuries Russian Church culture covered a road from daring and creative utilization of West European artistic experience to just as daring and creative use of the cultural legacy of pre-Petrine Russia. At the exhibition this process is demonstrated through some outstanding monuments of Church antiquity, which accounts for its importance as a qualitatively new development in the cultural life of the country.

From the very beginning the exhibition was planned as a charitable undertaking. The returns will be used for assistance to disabled veterans of the war in Afghanistan and for the restoration of one of the oldest St. Petersburg churches—the Church of St. Elijah the Prophet at Porokhovye.

K. L.

Archimandrite Filaret Appointed Father Superior of the Odessa Monastery of the Dormition

On April 2, 1989, Metropotan Sergy of Odessa and Kherson oppointed with the blessing of is Holiness Patriarch Pimen of oscow and All Russia Archiandrite Filaret Karagodin father perior of the Odessa Monastery the Dormition. He presented him the crosier of his rank an evening service in the onastery Cathedral of the Dortition.

Archimandrite Filaret (secular me Anatoly Karagodin) was rn in Odessa on August 21, 46, into the family of a priest. 1962 he finished high school d a musical school and worked



at Odessa factories. In 1965 he enrolled in the Odessa Theological Seminary, completing the course after a period of service in the army. In 1971 he entered the Moscow Theological Academy, and in 1974 was admitted to the brethren of the Trinity-St. Sergy Lavra. On April 4, 1975, he was professed with the name of Filaret by the father superior of the Lavra, Archimandrite Ieronim Zinovyev († 1982) in honour of St. Philaretus the Merciful. In 1975 he graduated from the MTA with a degree of Candidate of Theology conferred for his thesis "Spiritual Life and Culture of the Orthodox Cleric". On June 29, 1975, he was ordained hierodeacon by His Holiness Patriarch Pimen and fulfilled the obedience of His Holiness's hypodeacon. On May 30, 1977, he was ordained hieromonk by Archbishop Vladimir of Dmitroy (now Metropolitan of Rostov

and Novocherkassk, Patriarchal Exarch to Western Europe). Since 1977 he has been a monk at the Odessa Monastery of the Dormition and a teacher at the Odessa Theological Seminary. In 1980 he was raised to the

rank of hegumen and in 1987, archimandrite. He has been decorated with the Order of St. Vladimir, 3rd Class, and the Order of St. Sergy, 3rd Class.

---- News from Theological Schools ---

Visit to Tambov

It has become a tradition for students of the Leningrad theological schools to go on pilgrimages to various dioceses of our Church on Eastertide. This year there was a pilgrimage to Tambov at the invitation of Bishop Evgeny of Tambov and Michurinsk. The group included several students from Ethiopia, the Rev. Alar Laats of the Evangelical Lutheran Church of Estonia and first- and second-year students of the Leningrad Theological Academy led by assistant professor P. Dudinov and lecturer A. Kochyanyuk.

During a stop-over in Moscow, the pilgrims went sightseeing, attended an evening Easter service in the St. Daniel Monastery and travelled to the Trinity-St. Sergy Lavra where they venerated at the shrine of St. Sergy of Radonezh and acquainted themselves with the life of the cloister and the Moscow theological schools.

On the arrival in Tambov, the pilgrims were welcomed by Protodeacon Mikhail Zotov of the Cathedral Church of the Protecting Veil, who also accompanied them during the whole of the visit. The pilgrimage began with a visit to the Church of the Icon of the Mother of God "Consolation of All the Afflicted" in what used to be the Convent of the Ascension. The convent was founded in 1690 by Bishop St. Pitirim of Tambov who was assisted by his sister, Mother Ekaterina, who became its first mother superior. Through the personal cares of Bishop Evgeny the church was consecrated on Holy Week after the first stage of restoration. The restoration work continues there now, and craftsmen who had been restoring the Moscow Monastery of St. Daniel are working on a new central iconostasis which will be in the Old Russian style. The walls of the church will be covered with murals after the best traditions of early Russian painting. Deserving of praise is the great zeal of the rector, Archpriest Nikolai Toroptsev, and the parishioners who prepared the church for the Easter services in record time. Officiating there on the third day of Easter Week was Bishop Evgeny himself. On that occasion, like on all other days of their stay in the diocese, the pilgrims from Leningrad joined the archpastoral choir, assisted as hypodeacons, and those in holy orders co-officiated with the Vladyka. After Divine Liturgy, Bishop Evgeny felicitated the Leningrad pilgrims on the great feast and introduced them to the parishioners, noting that the head of the group, Pyotr Aleksandrovich Dudinov, used to be the Vladyka's teacher. The bishop said: "It is not only our common theological school that unites us today, but also the common joy of Easter." On behalf of the faithful of Tambov the Vladyka wished the pilgrims a pleasant stay in the land of Tambov, made famous by great luminaries of faith and piety: St. Pitirim of Tambov, St. Serafim of Sarov, St. Feofan the Recluse and also such famous labourers in the Church vineyard as Metropolitan Antony (Vadkovsky) of St. Petersburg who held the post of rector of its theological academy 1887-1892 and Archpriest Mikhail Speransky who was the rector of the Leningrad theological

schools from 1952 to 1966. After the service there was a festal procession around the church with the

singing of Easter hymns and the sprinkling of the

faithful with holy water.

In the evening the pilgrims attended divine service in the Cathedral Church of the Protecting Veil. Earlier that day Bishop Evgeny received Easter greetings from the diocesan clergy. Speaking on their behalf, Archpriest Nikolai Stepanov thanked the archpastor for his multifarious labours for the improvement of the diocese during the short time of his administration and wished the archpastor God's help in his service for many years to come. The pilgrims venerated at the relics of St. Pitirim which had been handed over to the faithful for the Millennium of the Baptism of Russ. According to tradition the great saint of Sarov was ordained deacon in the ground-floor church of the cathedral dedicated to St. Serafim. After the service the Leningrad guests were invited to a festal reception during which they were greeted by Archpriest Anatoly Solopov, the cathedral ecclesiarch. He stressed the great importance of theological schools in training pastors for the Church of Christ. Former graduates of the Leningrad Theological Academy from among the diocesan clergy shared reminiscences of their alma

As is customary on Easter Week, archpastors visit

rishes of their dioceses to felicitate the flock on the east of Feasts. On May 3, Bishop Evgeny celebrad a festal Easter service in the St. Nicholas Church Morshansk. The service was attended by the pilgrims om Leningrad, who later went to inspect the former rinity Cathedral Church modelled on the Leningrad athedral of St. Isaac. They also visited two churches the Morshansk deanery—of St. Michael in the vilge of Novotomnikovo (erected by Prince Vorontsovashkov and noted for its remarkable iconostasis corated with majolica) and the Church of the Exaltion of the Holy Cross in the village of Kareli. On the following day the pilgrims attended divine rvice in the Church of the Archangel St. Michael the village of Mordovo, a visit they will never forget. ne majestic church boasts a splendid porcelain onostasis of striking beauty which was made in Italy. ne archpastor and Leningrad pilgrims were greeted the rector, Archpriest Viktor Sokolov, who felicited them on the Feast of Holy Easter. His daughter retlana, a student of the Precentorial Courses of the eningrad theological schools, presented to the Vladyka bouquet of flowers. Bishop Evgeny and the pilgrims ere given a most cordial welcome by the parishioners. Returning to Tambov in the evening, the pilgrims tended a concert of church music at the local

usical school. The fourth day of the visit coincided with the Feast St. George the Victorious, the Great Martyr. te festal divine service was celebrated by Bishop geny in the Michurinsk Cathedral of the Icon of the other of God "Consolation of All the Afflicted". ter on the pilgrims went to see the Church of the golyubovo Icon of the Mother of God designed by e famous Russian architect, Academician K. Ton. ne church bears certain resemblance to the famous oscow Church of Christ the Saviour. Another histoal church preserved in the city is dedicated to Elijah. Built in 1782 on funds donated by local erchants, it has a belfry topped with a tall spire nich gives the whole building a majestic appearance d reminds one of the Leningrad Cathedral of s. Peter and Paul.

The pilgrims also visited the Church of the Bogolyubovo Icon of the Mother of God in the village of Zimarovo (Ryazan Diocese). Archimandrite Ioann who is now secretary of the Tambov Diocesan Administration had served in that church for more than 30 years. The parishioners have the joy and consolation to offer up their prayers in front of the famous and venerated patronal icon of the Heavenly Queen. Escorting his guests during the visit, Archimandrite Ioann told them about the history of the church and about its iconostasis which was built after his own design.

On the eve of their departure for home, the LTA students were received by Bishop Evgeny who gave them an admonition at parting. The archpastor mentioned the inexhaustible treasures of the academic library which can help future pastors in preparing for their service including the organization of parish life which they had a chance to observe all through the Easter Week. Speaking in reply, lecturer P. Dudinov thanked the archpastor, and in his person the whole of the Tambov clergy and flock for the most cordial welcome accorded the Leningrad pilgrims. Speaking on behalf of the students, Father P. Zinich and B. Ustimenko also thanked the archpastor. In token of their gratitude the Ethiopian students, led by Deacon Maketa, sang Easter hymns in their own language. Lecturer A. Kochanyuk thanked Protodeacon Mikhail Zotov for an interesting programme of the visit. Parting with his guests, Bishop Evgeny gave them souvenirs and bestowed upon them his archpastoral blessing.

Before leaving the city, the pilgrims went to see the former cathedral church which now houses a museum of the local lore.

The Easter Week was over and the pilgrims returned to their theological school to take end-of-theterm exams. They will never forget the wonderful Eastertide in the Tambov Diocese.

A. OPANASYUK, V. SMAKOUZ, 2nd-year students at the LTA

In the Dioceses =

oscow

The Church of the Icon of the other of God "Consolation of I the Afflicted" is located in e centre of the town of Klin ar Mocow. It was erected the latter half of the 19th ntury in the grounds of the local metery, and the choice of its chication was not accidental.

An Orthodox cemetery is a meeting place of sorrow and consolation—the sorrow at parting with one's near and dear ones in earthly life and consolation born of the joy of Christ's victory over hell and death. The cross upon the Christian grave is the symbol of this victory.

The church continued to function even during the trying months of the nazi occupation of the town. Its basement was also used as an air-raid shelter during the war.

Not far from the church, close to the Leningrad Highway, there is a common grave of Soviet servicemen who died for the liberation of Klin. The local parish took an active part in the construction of the monument upon the grave. On Victory Day, which coincided this year with Radonitsa (a day of commemoration of the

dead) a solemn panikhida was conducted according to the Easter rite upon the war-time graves by the church rector, Archpriest Boris Balashov, and other clerics of the church. The service was attended by a large number of local residents and war veterans. After the panikhida a wreath from the parish was laid at the monument. An inscription on the ribbon read: "To our brothers servicemen from the Orthodox Christians of Klin."

Izhevsk Diocese

On May 6, the Feast of St. George the Victorious, Bishop Pallady of Izhevsk and Udmurtia consecrated the newly built Church of St. George the Victorious erected in the town of Glazov on funds raised by the faithful.

The original stone church in the town was demolished in the early 1960s and during the next 29 years the local faithful had to attend church services in the neighbouring parishes. In 1988 the local church community was officially registered and a plot was provided for building a new church. In the autumn of that year the site was blessed by Father Viktor Kostenko, with the blessing of Bishop Panteleimon of Kazan and Mari (now retired), administrator a. i. of the Izhevsk Diocese, and the cornerstone of the new church was laid.

With the blessing of Bishop Pallady of Izhevsk and Udmurtia, the construction was placed from February 1989 under the supervision of Father Viktor Konshin who was appointed rector of the new church. By early May the main construction works were completed with the help of the faithful. During that time divine



services were celebrated elsewhere, in a small house.

Great was the joy of the parishioners when the construction was completed and they received an opportunity to go to church in their own town.

On the eve of the feast, May 5, Bishop Pallady officiated at All-Night Vigil.

On the following day he consecrated the altar and the whole of the new church after which he celebrated Divine Liturgy there. He was assisted by Archpriests Vyacheslav Ostroumov, Superintendent Dean of the Sarapul Church District, Vadim Zorin, Superintendent Dean of the Votkinsk Church District, and other diocesan clerics. After the service the archpastor preached on the role of the church in the life of the Christian.

Kazan Diocese

On December 18, 1988, the eve of the Feast of St. Nicholas the Archbishop of Myra in Lycia, the newly consecrated Bishop Anastasy of Kazan and Mari arrived in Kazan.

The flock gave a solemn and joyous welcome to their archpastor in the St. Nicholas Cathedral Church where the dean, Archpriest Ioann Protashchuk made a speech of welcome. Speaking from the diocesan clergy and laity, he expressed to Bishop Anastasy their love and appreciation as a person who had been concerned with the needs of the Kazan flock for 20 years already. The welcoming ceremony was followed by All-Night Vigil. On the following day, the patronal feast of the cathedral church, Divine Liturgy was celebrated there.

During the next several days Bishop Anastasy made a round of all the churches in the cities and towns and also in some villages of the diocese, conducting divine services and acquainting himself with parish life.

The diocese is facing quite a few urgent problems and it is the task and duty of its archpastor to try and tackle them all.

Hopeful of God's help and the prayers of the saints who shone forth in the land of Kazan, Vladyka Anastasy has embarked upon his lofty and responsible service.

Vologda Diocese

On February 18, 1989, the town of Totma was visited by Archbishop Mikhail of Vologda and Veliki Ustyug. The city authorites had granted the request if the local faithful for the registration of the community and hanged over to them the local Church if the Holy Trinity. Archbishop likhail consecrated the newly-uilt altar and celebrated Divine iturgy in the church, assisted by the dean of the Vologda Cathedal Church of the Nativity of the

Blessed Virgin, Archpriest Konstantin Vasiliev, the rector of the newly consecrated church, Archpriest Vasily Chugunov, and Protodeacon Georgy Ryabinin.

After the service the archpastor thanked the parishioners for their labours and felicitated them on the occasion. He said: "We have just witnessed a great mercy of God—

the consecration of this church, an act which has opened up for many the road into the heavenly world. Now you possess a great gift, something which is the most important and dear for the believer—the temple of God. See to it that the flame of your faith and zeal would serve the good of all people in Totma."

In Memoriam —

Schemaarchimandrite Paisy incular name Ivan Alykov), the oldest monk of the Odessa conastery of the Dormition, missed away on February 17, 189.

He was born in 1899, in the lage of Yevdokimovo, Pometsky Uyezd, Vologda Gurnia, into a large peasant mily. During the Civil War he will be read in the ranks of the Red my. In 1929 he completed a mee-year course of studies at institute of veterinary bacterology. In 1933 he began orking as a church watchman of fulfilled the obedience of cristan. During the Great triotic War of 1941-1945 he will be word in the ranks. In 1947 he came a monk at the Trinity-

Sergy Lavra, where he is professed with the name khei, in honour of St. Mikhei Radonezh. In 1948 His Holiss Patriarch Aleksy ordained in hierodeacon, and in 1950, is romonk. In 1957 he became

a monk at the Odessa Monasterry of the Dormition. On September 6, 1988, he received the great schema, taking the name Paisy, in honour of St. Paisy Velichkovsky.

Schemaarchimandrite Paisy stood out for his industry ever since he was a child. Even at the end of his life, he overcame the infirmity of old age to render the fraternity whatever aid he could in fulfilling various obediences. The departed was a man of simple bearing and had the gift of prayer. Many turned to him for advice.

For his zealous service to the Church of Christ he was elevated to the rank of archimandrite in 1988.

During his final days he repeatedly received Holy Communion.

The funeral service was conducted in the Church of the Dormition by the father superior, Archimandrite Filaret, and the brethren in holy orders.

Metropolitan Sergy of Odessa and Kherson arrived to pay his last respects to the deceased.

Schemaarchimandrite Paisy was buried in the fraternity cemetery.

Archpriest Vladimir Vlasov, a cleric of the Church of Sts. Peter and Paul in Bryansk, passed away suddenly on April 29, 1989, on Holy Saturday, in the church during the blessing of Easter cakes.

He was born on July 28, 1925, in the town of Vetluga, now Gorky Region, into an archdeacon's family.

He was a participant in the Great Patriotic War. In 1944 he was demobilised after having been wounded. After the war he finished electricians' training school and worked at a machine plant in Leningrad.

In 1951 he entered the Leningrad Theological Seminary. In 1953 Bishop Flavian of Orel and Bryansk (Ivanov; † 1958) ordained him deacon, to serve at the Church of Sts. Peter and Paul in Bryansk. In 1968 he was ordained presbyter for the same church, where he served until his demise.

Fr. Vladimir was a good pastor of the Church of God, setting all an example of Christian way of life. He was well loved by his fellow-clergymen and parishioners.

In 1984 he was awarded an ornamented cross, in 1988, the Order of the Prince St. Vladimir, 3rd Class.

The funeral service was conducted in the Church of Sts. Peter and Paul by the rector, Archpriest Yevgeny Samoilik, and the clergy of the churches of Bryansk.

Archpriest Vladimir Vlasov was buried in a cemetery in Bryansk.

On the Nativity of the Blessed Virgin

Sermons and personal papers of Archpriest Aleksy Bogoyavlensky have been found in an old house in Moscow that has been slated for demolition. We present below a brief story of his life compiled on the basis of these documents, and a sermon for the Nativity of the Most Holy Mother of God.

Fr. Aleksy was born in 1880 in the village of Vyazemy, Zvenigorod Uezd. In 1900 he finished the Bethany Theological Seminary and was designated to the parish school of the Village of Gubino, Bronnitsy Uezd, as a teacher. Beginning in 1902 he served as a psalm-reader in the Moscow Church of the Icon of the Mother of God "The Sign" in Pereslavlskaya Sloboda and taught in the parish school. In 1920 His Holiness Patriarch Tikhon awarded him a certificate of merit for his zealous work in organizing the singing by the entire congregation at the local church.

From 1920 to 1922 he headed the accounting department of the Mostrans (Moscow Transport Agency). In 1922 he was ordained a priest. He continued serving in the church where he had been a psalm-reader. In 1927 he became an archpriest.

In 1932 he was convicted as a socially harmful element to three years of exile, which he spent in the city of Uralsk and the settlement of Chapaevsk. After his exile he returned to his family, but was forced to live in Aleksandrov, where he worked as a book-keeper in the Osvobozhdenie artel. After the conviction was stricken from his record in 1944 Fr. Aleksy was able to live in Moscow and serve in a church; however, in 1950 he was again exiled from Moscow. From 1950 to 1953 Archpriest Aleksy Bogoyavlensky was the rector of St. George's Church in the village of Ilyinskoe, Kirzhach District (Vladimir Diocese).

Upon a petition by his relatives, as well as Bishop Onisim (Festimatov; † 1970) of Vladimir and Suzdal, in connection with his poor health, Fr. Aleksy was able to return to Moscow, where he served at the Edinovertsy church at the Rogozhskoe Cemetery. Archpriest Aleksy passed away in the sanctuary during a service on October 4, 1955.

For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed (Lk. 1. 48).

The Holy Church glorifies the Blessed Virgin with solemn and majestic hymns, celebrating with

great joy the most glorious Nativity of the One Who became the mother of our Saviour and Lord. In what lies the service of the Theotokos to eternal history? What elevated Her to the unattainable summit of the "more honourable than the Cherubim and glorious incomparably more than the Seraphim"? For what great spiritual properties and perfections was She granted the greatest favour of containing the Uncontainable, Only-Begotten Son of God? This highest divine favour, brothers and sisters, was granted to the Blessed Virgin for Her pure, lofty life, in which the pettiness and vanity of everyday life were absent. She preserved better than "every mortal born on earth" the great adornment of the human, and especially woman's, soul-humility. The Lord regarded this height of grandeur of Her wondrous soul, which surpasses the grandeur of the Incorporeal Heavenly Hosts, and all races have called her blessed ever since. Humility is the crown of a highly developed moral feeling. No one is ever so noble towards his neighbour and sensitive to his needs and rights, his happiness and peace as is a humble person. The most modest attitude towards one's own merits and recognition of them in any other person is a distinguishing feature of a humble person. Strict exactingness towards oneself and consideration for the infirmities of his neighbour is a constant rule of his life. It is for this reason that the Saviour's words: The last shall be first... (Mt. 20. 16) come true for him. This is why the names of the humble do not remain unknown and never drown in the murky stream of life-it bears them incessantly to the summit of eternal, unfading glory, for whoever has preserved humility in himself and in whose heart the root of moral feeling is alive and has not become rotten, has ensured himself an undying name written in heaven (Lk. 10. 20). An example is the Blessed Virgin Herself, Whose Nativity we recall and celebrate joyously today.

The Blessed Virgin was born of righteous and elderly parents, Joachim and Anne, who lived in Nazareth, a small and insignificant Judaean town. The Jews had the following saying about Nazareth: Can there any good thing come out of Nazareth? (Jn. 1. 46). But public life was seething in the big cities of Judaea and the Graeco-Roman Empire. Here were figures who were creating history; the crowd was proud of

nem and worshipped them; they led thousands. heir speeches were listened to with bated breath. heir every word was an event... But their great ame perished, for it was similar to brilliant reworks which thunder in the air. One instant ney blind you with a cascade of fine multiploured fires, and then there is quiet and arkness again. Heavenly glory is not like this; is similar to a brook which emerges from the wels of the Earth, forges its course in a narrow ream, gradually growing, and finally flowing as broad river. Such is the glory of the Theotokos, ais modest Virgin of Nazareth: it is deep and exhaustible. The waves of time will not wash away, for it, like the house of the wise man 1t. 7. 24-25), has its foundation of the firm rock humility....

Thus, Christian, do not forget that the beginning eternal glory is conceived not amidst worldly pise, not amidst the vain repute of the people, at in quietude, invisible for immodest human aze. Neither are your ways my ways (Is. 55. 8) the ord says through the prophet to the Jewish cople; you look at the face of a person, while look at his heart (Deut. 10. 17; Prov. 21. 2). and where the Lord finds humility He bestows is ineffable mercies. To this man will I look, the says, even to him that is poor and of a contrite wirit, and trembleth at my word (Is. 66. 2). We,

too, need to instil in ourselves the grace of humility which the Blessed Virgin possessed in full.

Is it not for us to realize the need for divine aid that the Lord has now been visiting different horrible calamities and misfortunes on us so often? Is it not because we have lost the loftiest God-pleasing virtue—humility—that our lives, especially their moral aspect, are so unseemly and that there is so much sorrow and all sorts of sufferings and discord? O Orthodox people, whom a famous Russian writer has called God-bearing. bear God in your souls, keep the meek behests of the Saviour in your hearts, and may the Sun of Righteousness, our Lord Jesus Christ, be for you the highest rule, the firm foundation, and the unfading light which invariably illumines the path of our lives. Only then will this path lead us, too, to eternal glory. Only then will our Most Holy Queen, the Mother of God, bestow Her mercies upon us, too, in our earthly lives. Let us pray zealously to Her that She might help us instil humility in ourselves so that the joy of Her most glorious Nativity might be for us the beginning, the birth unto eternal joy in Heaven. Amen.

> Archpriest ALEKSY BOGOYAVLENSKY († 1955)

On the Exaltation of the Holy Cross

In the Name of the Father, and of the Son, and of the Holy Spirit

Today we celebrate the invention of the Lifeving Cross. For us the Cross is a sign of God's we of us. We know that the Lord was crucified the Cross. We know that on it He died a long and painful death as a man. But a sense of the ality of the death of the God-Man rarely ils us with the horror and trepidation that ould always be living in our souls.

The Cross is an image. However, there was a time nen this Cross was an agonizing reality of the ring of the Man Jesus from Nazareth. For us the Cross is associated only with Him and with the mystery of our salvation. But at that time the ross was simply—horrible as it may seem to be ring this word—an instrument of torture and rath. Criminals were nailed to the cross to pay the an agonizing death for the evil they did people and so that their horrible death would represent the inhabitants of nearby towns did villages.

The cross was a punishment for criminals.

Id among those crucified there was the One

Whom we call our Lord—Jesus Christ. The court of the Sanhedrin and the Roman procurator found Him deserving of death for crimes committed. But what were Christ's crimes for which He suffered torture?

First, the image of the Saviour-Messiah which Jesus Christ presented to people proved incompatible with the image which they had created for themselves. The true, living God-Man was smashed by an idol created by people from their notion of what He was supposed to be like. The false image of the Messiah as if triumphed over God, Who had come in the flesh.

Another crime was His teaching on love. It inspired fear and horror in every soul not prepared to die for the sake of the Glad Tidings, for the gospel contained for it the fearsome news that the Kingdom of God does not permit any egoistic people to enter it, and that a person must deny himself to live only in love of God and of others. Neither then nor now have people been able to accept this because this means destroying everything egoistical and base in themselves. Another way in which the Lord "transgressed" against people was that He disappointed them.

They were expecting a political leader; they needed only earthly victory over the Roman Empire that had enslaved them, over an alien, hated power, but He was offering them the Gospel—humility and meekness. He called upon them to love their enemies, like the Heavenly Father loves all men, and now, after the Cross of the Lord, we can say: he loves with the Love of the Cross, He loves to the spilling of His Blood, to the death of His Son.

In those distant times when the Cross of the Lord was found, all this was still a close reality—the Cross could be touched with the hand. His tree was still concrete, real and hard, like the trial and death. At that time it was perceived with trepidation, horror and love, and was exalted, raised to the summit by the Patriarch of Jerusalem so that everyone could see the Tree of the Cross on which the Prince of Peace and the Saviour of all, the One Whom God had sent not to judge but to save the world, died like a criminal due to the ill will of people.

Let us too recall this horrible, concrete reality of the Cross and the Crucifixion and, glorifying today the image of that Cross, let us spiritually transport ourselves to those horrible days when through the death of His Only-Begotten Son God won a victory over darkness and saved us from the power of death, sin and Satan. Let us respond to love with love; it is insufficient to glorify the Tree if we remain alien to the cause of this Sacrifice.

Let us venerate the Cross. Let us realize that Christ died because we are the criminals. St. Paul says that few would consent to give their lives for their friends, save, perhaps, for a benefactor (Rom. 5. 7). But Christ died for those who hated Him, for people who were capable, like we, of passing by His Sacrifice, without their soul trembling, their will breaking, without changing entirely.

Let us cast our gaze at the Cross. Scripture says: They shall look on him who they pierced (Jn. 19. 37). Those who nailed his hands and feet, and smashed his rib shall gaze at Him. We are such, and if the Cross does not renew us, sooner or later we will come before Him in horror because we will have to answer to our conscience for having passed by the Divine Love of the Cross. Amen.

Metropolitan ANTONY of Surozh

CATECHETICAL TALKS

"I Believe in One God, the Father Almighty..."

Today we shall dwell on the attribute by which the Nicene Creed denotes God after the name Father—the "Almighty", or, in Greek, Pantocrator. This is a very important attribute because associated with it are not only our theological notions but also our moral ones, and our correct understanding of the events taking place in the world and in the life of each person.

What meaning do most modern people read into the word "Almighty"? Supplanting of notions frequently lakes place in the course of the cultural development of a language. In ordinary usage "all" implies the multitude of all things and phenomena of the world which is combined by a mental act into one totality. In the theological patristic understanding, "all", on the contrary, is "integrity", and when we say "all" (Greek. panta), this means that we perceive the world not as being comprised of individual parts but as an integral divine creation proceeding from the One Source. God the Pantocrator does not gather or seize like a person seeking to possess the entire world; quite the contrary—He alone creates the entire world; He does not gather multitudes into a single whole under His power; He Himself presents an integral edifice of the world.

This meaning of the attribute "Almighty" is

imperative for a correct understanding of Christ's words: Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered (Mt. 10, 29-30). This does not mean, of course, that God counts each individual hair and concerns Himself about when it is to fall out. God cares about the entire world as an integral organism which has its beginning. its development and its conclusion in Him. God is the "Almighty" because both an integral history of the world and an individual human life are concentrated in Him. Man cannot make one hair white or black (Mt. 5. 36). Which of you by taking thought can add one cubit to his stature? (Mt. 6. 27). It is only in union with God, in the commonality of the whole of creation that the value of being is fathomed, and this is already a moral category.

Man severed the unity of his being with God, the Source of Life. The unity for whose sake the entire world was fashioned by the creative power of God was destroyed by the disobedience of the first parents in Paradise, but it had been destroyed even earlier by the most brilliant of the Angels, Lucifer, who in a manner incomprehensible to us became proud and pitted himself

against God, and became an evil and dark devil.

Unity with God is broken every time when man,

sinning, falls from blissful divine will.

The Lord endowed man with a special quality—he freedom to choose between good and evil. Neither soulless matter nor fauna possess free will. It is this quality that determines the moral value of man.

Among the Holy Fathers there was one nierarch, Peter of Damascus, who was exceptional and suffused with a special love of his fellow man. History has not preserved reliable testimonies to him. It is assumed that he lived in the #th century and suffered martyrdom; some aistorians claim that in the 12th century he was bishop of Damascus and was persecuted for "rofessing the Orthodox faith. He formulated in xtremely simple phrases an entire moral system. What is important to God is not what we do out why we do it," St. Peter of Damascus vrites. This is the overriding idea, a synthesis of hristian patristic moral teaching. Let us recall he Catechetical Sermon of St. John Chrysostom, which is read on Easter at the end of Matins: The Lord both accepteth the deeds, and welcometh the intention, and honoureth the acts nd praises the offering." According to Orthodox moral teaching, the dignity of a person, the ignity of his life and actions is determined by he free choice which he makes each moment of is life.

The Holy Fathers have a host of sermons about ow to bring the human will in line with God's ill. Our 18th-century ascetic, St. Ioann of obolsk († 1815), wrote a book on this subject hich he entitled with the Greek word Heliotropion", i. e., "Sunflower". During the aytime, from dawn to dusk, sunflowers always ace the Sun. This is what man's will should be ke with relation to Divine Providence. God is ne source of life which provides us with werything we need for our day-to-day existence. We can and should respond to God our Father, ith filial love, obedience and trust.

The patristic experience attests to the fact that with passes through three stages in its

evelopment: belief, trust and fidelity.

Man can arrive at faith through different paths f Divine Providence. But if not buttressed by eeds, faith becomes empty. Thou believest that were is one God, St. James writes in his Epistle. hou doest well: the devils also believe, and emble. But wilt thou know, O vain man, that with without works is dead? (Jas. 2. 19-20).

Our faith is verified by a filial preparedness accept God's will for us, by our trust in His rovidence, no matter how difficult and indesirable it may seem externally. As the Holy athers and teachers of the Church contend, rovidence is not coercion but prevision, concern in the salvation of the human soul. The Lord is...

longsuffering to us-ward, St. Peter writes in his second Epistle, not willing that any should perish, but that all should come to repentance (2 Pet. 3. 9). The Lord Jesus Christ Himself says, in the words addressed to Nicodemus: For God sent not his Son into the world to condemn the world; but that the world through him might be saved (Jn. 3. 17). Divine Providence is always aimed at good.

However, often in sickness, deprivation, temptations and disasters we ask: "Why? What am I guilty of? Why me and not someone else? Why has life treated better those who are much

worse than me?"

The parable of the prodigal son, in which the Lord in a figurative, symbolic form presented moral teaching to ordinary people, gives us an exhaustive answer to these questions. The senseless, wastrel son, having found himself in a plight, when he would fain have filled his belly with the husks that the swine did eat (Lk. 15. 16), managed to direct complaining about his difficult situation and pity towards himself into the right course. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! (Lk. 15. 17-18). The image of the prodigal son which Christ adduces in the parable is much more understandable than any theological. philosophical or psychological study. The unreasonable son's stomach suggested to him the way out of the plight: need and hunger, on the one hand, and reminiscences of a serene life, on the other. However, we, even those of us experienced in life, do not cease to juxtapose, compare, figure, and search for the cause of our misfortunes in circumstances or in the people around us, only not in ourselves. Meanwhile, the question "why?" should not arise for a Christian; Orthodox teaching poses only one question—"for what purpose?"

In modern Russian, too, a supplanting of the original meaning of the word "nakazanie" (punishment) has taken place; it has come to be perceived as a synonym for the word retribution: parents punish a child that has misbehaved, a teacher, a mischievous pupil, a chief, an undisciplined subordinate who has failed to fulfil an assignment. However, initially this Church Slavonic word meant "edifying", "teaching", "exhorting", and it is in that sense that

we encounter it in the Church Rule.

One of the pearls of the instructive books of the Old Testament, the Book of Job, is a sermon of trust in God. The entire theological system is set forth in a poetic form in it. No one, neither his wife nor his friends, was able to convince the righteous Job that God was unjust towards him. In all the trials of his life Job did not lose trust in God, and God repeatedly rewarded him for his patience. The content of the book of Job and the exhaustively elaborated Orthodox ascetic

moral teaching tell us that all the events that occur in man's life, sad and joyous alike, take place not "because of something" but to enable man to return to God.

It is not enough to trust God; it is necessary to attest one's fidelity to Him. If, after having chosen good, a person consolidates himself in it, and if there is no other joy for him than the divine love which he experiences in prayer, he acquires the highest degree of faith—fidelity. He becomes an asset of God; he enters the integrity of the world where the Almighty God the Heavenly Father contains everything in His goodwill.

If, however, a person vacillates and swerves from the correct path outlined by God, loses his way in the darkness of sin and falls from the good will of God and unity with the Godhead, he will require great and hard work to return to the original dignity. The aforementioned image of the prodigal son is the strongest reflection of this thought. The younger son had worked with his older brother and enjoyed everything that was in his father's home. But then he had told his father: give me the portion of goods that falleth to me (Lk. 15. 12). In patristic literature the portion of goods that belonged to the son is sometimes interpreted as his free will. In the parable of the prodigal son we see a complex picture of the origin of sin and the subsequent conversion of man.

When man, using his free will and reason, asserts himself and follows all his desires and

passions, he tears himself away from unity with the Kingdom of God and from the integrity of the world. And the farther away he goes the more disastrous is his spiritual shallowness which irrevocably leads to a spiritual crisis. A way out of the crisis is possible only if man returns to his sober state. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father (Lk. 15, 17-18). Then man realises his hopeless state and, with contrite lamenting, returns to the house of his Heavenly Father. Thus does Divine Providence turn to good even patent evil, to which a person's incorrect choice of his free will leads him.

Thus, the attribute of God as the Almighty is an extremely substantive expression of Christian teaching on Divine Providence. It follows from this that a lofty responsibility devolves upon each person to be a faithful child of God's, to be in unity with the entire world of God's creation and not to breach this unity. But if a rupture has nonetheless occurred, if the person, like the prodigal son, has taken his journey into a far country (Lk. 15. 13) away from the all-bountiful will of God, then he should not descry in the misfortune that inevitably follows God's retributive justice but a manifestation of His love.

Metropolitan PITIRIM of Volokolamsk and Yuriev

PASTORS OF THE CHURCH ON THE SERMON

Archbishop Kirill of Smolensk and Kaliningrad

Since the main task of the Church is the salvation of people and their spiritual and moral perfection, the chief criterion for assessing Church life and, consequently, theology, can only be the soteriological criterion, namely, how well the Church serves the salvation of people living in specific historical, cultural and social conditions. The Church is called upon to proclaim the tidings of salvation and preach about the Crucified and Risen Christ; this preaching is by its very nature a historical task, i. e., eternal and invariable religious truths should be conveyed not to abstract "man in general" but to a concrete person living at a specific time and in a specific society. Therefore, the problems facing a person of a particular epoch and his

moral and social level cannot but be taken into account in religious preaching. This is in no way "the adaptation of the Church to new conditions" as to something alien and imposed from without; if the people who comprise the earthly, historical Church change, this means that the "wandering Church" itself is changing and that the problems of the day are inevitably beginning to concern her "from within". Involvement in these problems means that the Church is to form a specific theological outlook, i. e., some orally expressed doctrine and its critical treatment from the standpoint of the person of the epoch in question. The foundations of a religious outlook should remain unshakable; however, for each new time the glad tidings of salvation do not mean exactly what they meant in some other age. Thus, the social aspect of Christianity, the foundation of which is laid in the Saviour's commandment of love for one's neighbour, has always drawn theologians. However, it is impossible to assume that the conclusions being drawn today from this aspect of the dogma might have been made even 200 or 300 years ago.

Thus, the essence of the matter can be formulated as follows: man changes, but the word of God is invariable. Theological thought arises where man comes into contact with eternal Divine Truth.

It is imperative to draw a dichotomy between theological thought as an element of a theological outlook which is intrinsic to different forms of spiritual



ST. FEOFAN THE RECLUSE Feast day, January 10/23



His Holiness Patriarch Pimen of Moscow and All Russia and Archimandrite Tikhon, Father Superior of St. Daniel's Monastery, exchanging paschal greetings



His Holiness Patriarch Pimen being welcomed in St. Daniel's Monastery in the Easter days, 1989



Metropolitan Filaret of Minsk and Byelorussia presenting a prosphora to His Holiness



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R THE 75TH ANNIVERSARY OF THE VENERATION OF ST. PITIRIM OF TAMBOV

Bishop Pitirim (mid-19th century); from the book of former Cathedral of the Transfiguration of the Saviour Pambov, containing descriptions of the miracles worked r prayerful supplications to the saint

.. St. Pitirim of Tambov. Early 20th-century icon

The Cathedral Church of the Protecting Veil in abov where the relics of St. Pitirim now lie at rest

The Ilyinskaya-Chernigov (Tambov) Icon of the ther of God from the Protecting Veil Cathedral. Accorto tradition, the original was painted and brought to the by the newly-appointed Bishop Pitirim in 1686

The especially venerated shrines: the Tambov Icon of Mother of God and the icon of St. Pitirim by the southern of the ground-floor church (of St. Serafim of Sarov) ne Cathedral

St. Procopius of Decapolis with Bishop Pitirim (secular P., Prokopy) appealing to his Heavenly patron during Illness. Late 17th-century icon from the Church of St. film of Saroy

The Tambov (Devpeteruvskaya) Icon of the Mother of (17th century). According to tradition, the future p's parents blessed him with this icon for the monastic It was kept first in the cell and then hung at the sepulof St. Pitirim

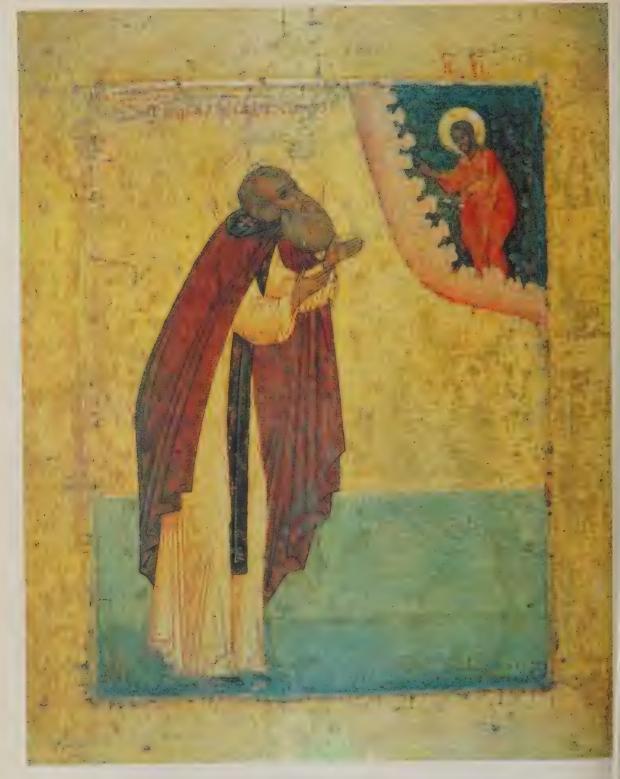
The shrine containing the relics of St. Pitirim in the edral Church of the Protecting Veil







8



ST. ALEKSANDR OF THE SVIR

alture, and theological science an isolated rationally forulated and systematized field of clesiastical consciousness. The catachment of theological science com the overall activity of the nurch should hardly mean its stancing or divorcing itself from the contact between the temperal and the eternal, it follows is "temporal" in a certain sense and is subordinate to the course

of the development of man and society. However, genuine theology is inconceivable without actively influencing man and society. Theology is just as much a practical science as it is a theoretical one: it cannot help being a sermon, a call to action.

Another important feature of theology as a science is that it is closely linked with the system of theological education. On the one hand, theology alone can comprise the foundation for theological education; on the other, it is theological educational institutions that are as a rule becoming hubs of the further development of theological science. This "scholastic" nature of theological science should be neither overestimated nor underestimated. As Karl Raner put it, "The Church should not be a 'Church of professors', but at present she can no longer be a 'Church without professors'."

(To be concluded)

St. Feofan the Recluse

St. Feofan (secular name Georgy Govorov) was rn on January 10, 1815, in the village of Chernavoe, Elets Uezd, Orel Gubernia, into a priest's mily. His parents brought him up in piety and gave m primary education, after which the capable with successfully finished a course of studies at the wny Theological School, and then at the Orel Semi-ry. The would-be saint was educated in a favourable and spiritual atmosphere, and he was trained

talented mentors and pedagogues. In those ars the Orel Seminary was headed by Archimante Isidor, later Metropolitan of St. Petersburg and vogorod. Literature was taught by Hieromonk aton, who was subsequently elevated to the dignity Metropolitan of Kiev and Galicia, Govorov's intetin psychology and the philosophical sciences also strengthened by the prominent professors all lecturers of the Kiev Theological Academy.

n his last year at the academy he was already monk. The good demeanor and brilliance of the duate, who was among the first in his class to receive master's degree, determined his appointment in educational field. For a year and a half Hieromonk of an headed the Kiev Theological School of St. whia in the capacity of rector, and then was an assist-

rector at the Novgorod Seminary. Three years or he was transferred to the St. Petersburg Theologal Academy to the post of bachelor of the Department of Moral and Pastoral Theology. Thus began creative life, which abounded in moves and chanthat taught him "to accept any appointment etly and submissively".

n 1847 Fr. Feofan became a member of the RusOrthodox Mission in Jerusalem. In the six years
his sojourn in the East he mastered Greek and
nch, familiarized himself with Hebrew and Arab,
lessly studied the writings of the Holy Fathers
an ancient manuscripts, as well as the Rule and
as of the ancient ascetics, and painted icons for poor
cl churches. This work was interrupted by the
nean War. Hieromonk Feofan once again zealouset about teaching.

n 1856, now in the rank of archimandrite, he went

to Constantinople as the rector of the embassy church. A year later the Holy Synod recalled him in connection with a new appointment-rector of the St. Petersburg Theological Academy and professor of theology. He spent only two years in this capacity. In 1859 it behooved All-bounteous Divine Providence to elevate him to the dignity of bishop. The Vladyka had to bear many concerns and labours in administering first the Tambov and then the Vladimir Diocese. Almost every divine service of his was accompanied by a remarkable homily, which always drew numerous listeners. Bishop Feofan acutely realized the baneful danger of supplanting faith with external, false piety; he noted the growing delusion of Christians with the spirit of this world—the spirit of enmity against God, anticipating the disorder and ruin that could occur in the future. It was this that made him an indomitable preacher. His published Homilies alone, which he delivered in the two dioceses, number over 270. Parish schools, Sunday schools, and religious-training institutions for women were opened with the Vladyka's assistance. At the petition of Bishop Feofan the Eparkhialnye vedomosti (diocesan gazette) began to be published in Tambov and Vladimir.

However, his extensive administrative and economic activity was not close to the archpastor's heart. Since his youth he had sought solitude and total rejection of every-day cares. After 25 years of service to the Church of God in various capacities there came a moment when His Grace considered it appropriate to fulfil his innermost aspiration—to go into seclusion in order to unimpededly devote himself to religious literary pursuits for the benefit of the Church. He spent the next 28 years, until the end of his life, in the Vysha Hermitage, Tambov Diocese, celebrating divine service, praying, and performing corporal and spiritual labours. In his leisure the recluse-bishop engaged in literary and theological work and responded to all sorts of people, from officials to commonfolk, who had turned to him with questions and requests for help and admonitions. Most of his messages have been published. Particularly well known among them are: Letters on Spiritual Life, Letters on Christian Living, What Spiritual Life Is and How to Prepare for It, and Letters to Different People on Different Subjects of Faith and Life. This extensive correspondence reveals to us today the saint's singular kindness, sensitiveness to the hardships arising in peoples' lives, and his salubrious love of his brethren. All the theological academies of the Russian Orthodox Church elected Bishop Feofan their honorary member, and the St. Petersburg Academy conferred upon him the title of Doctor of Theology in 1890 for his highly beneficial theological essays.

His departure from the outside world into seclusion did not mean that he had lost interest in the life of the Church and in his motherland. Bishop Feofan collected an enormous library in different languages and ordered many contemporary journals. He considered religious literary creativity a necessary service to the Church of God. The heart of a Christian, his inner spiritual life and its ideals, and the path to salvation in Christ—this was the theme of the multifaceted and profound research of the saint, who laid the foundation of patristic theology. Sincerity, simplicity, clarity, depth and acuity are the hallmarks of his admonitions, behind which stand careful observations and enormous personal spiritual experience.

Bishop Feofan's biographers rightly call him "a great wise man of Christian philosophy" who was no less prolific than the Holy Fathers of the 4th century. He made a valuable contribution to Russian Biblical studies with his works explaining the word of God. He was a prodigious translator as well. An outstanding expert in ascetic literature, the saint bequeathed to us a five-volume *Philokalia* translated from the Greek—his admonition to preserve the traditions of the founders and great teachers of Christian asceticism.

Man cannot order Christian life of his own accord; he needs divine grace, the great saint, Feofan the Recluse, teaches us. He untiringly reminds each of us which "weapon" a true Christian should arm himself with. "Complete lack of trust and hope in oneself... serves as the helmet; bold faith in God and firm hope in Him are the shield and shirt of mail; knowledge of the sufferings of the Lord is the armour and breastplate; rejection of all carnal passions is the belt; humility and constant admission and a sense of one's infirmity are the footwear; patience in temptation and rejection of remissness are the spurs; prayer, both oral and mental—of the heart... is the sword."

If he is guided in his spiritual life by the God-enlightened works of St. Feofan, every Christian can, with divine aid, inherit Eternal Life.

FOR PEACE AND THE SURVIVAL OF HUMANITY

European
Ecumenical
Assembly
Peace with Justice"

The European Ecumenical Assembly "Peace with Justice" was held in Basel, ritzerland, from May 15 to 21, 1989. The assembly was prepared and convened the Conference of European Churches and the Council of Bishops' Conferences Europe of the Roman Catholic Church. More than 700 delegates and thousands believers from all the Churches of Europe gathered at the assembly for mutual ayer, exchange of opinions and for formulating their Christian tasks. The blical words "Justice and Peace embrace each other" (cf. Ps. 85. 11) became motto of the assembly. The results of the assembly deliberations and its commendations were presented in a detailed document, adopted on May 20. The participants in the assembly also addressed European Christians with a sage.



The deliberations of the assembly opened with an ecumenical divine service at the Basel cathedral

Message of the European Ecumenical Assembly "Peace with Justice"

Dear brothers and sisters in Christ,

For the first time delegates from all the Churches of Europe, in East and West, North and South have met together across confessional and political boundaries which only a short time ago seemed insurmountable. Deep though the wounds of Europe's past may be, the bonds which unite us in Christ have proved stronger. A fellowship is growing which confirms our hope and for this we give God thanks.

"Justice and peace embrace each other". This vision of the psalmist has been the watchword of our Assembly. But how much comes between us and this promise! Millions of men, women and children perish in poverty, hunger and war. Basic human rights are violated day in day out. Whole species of plants and animals are being irreparably wiped out. The life of us all as

well as that of future generations is under threat today.

What does the Gospel say to us Christians in Europe today? Repentance is the condition of credible witness. We must turn back to the Creator Who in love cares for all and each of His creatures; to Jesus Christ the Son of God, the pattern of true humanity; to the Holy Spirit, the source of new life. We European Christians in particular have helped to cause the present world crisis. We ask God, therefore, to forgive us our sins and to give us grace to repent, that we may become instruments of His peace.

God's final purpose for humanity remains an inscrutable mystery. Believing in the Gospel as the revelation of this mystery, however, we are persuaded that God will shepherd His creation to safety and deliverance. On the rock of this assurance we resist fatalism of any sort. Today, too, like the Apostle Paul, we have to pass on the invitation: Be ye reconciled to God (2 Cor. 5. 20). But that means, at the same time: Oppose the forces of destruction and death!

Every human being, irrespective of sex, race, nationality and language, is the bearer of the divine image and therefore equally a member of society. Let us therefore bear clear witness to the truth that Christ Himself suffers in the pain of those whose human dignity is trampled under foot. Let us follow in His footsteps by siding with the oppressed, the underprivileged, and the tortured. As His disciples we shall stand up for the rights of refugees and be committed to the establishment of a society in which men and women bear equal responsibility.

Poverty and starvation are a scandal which permits us no rest. We commit ourselves to sharing both at world level and locally. We shall support every step which will help to remove the burden of debt under which many countries of the Third World are now being crushed.

War must be abandoned as a method of settling conflicts. We shall do all we can in our own respective countries to ensure the realization of the vision of common defence as the way to real national security. We commit ourselves today to the creation of reciprocal trust across national frontiers, an atmosphere in which the readiness to eliminate nuclear, chemical and conventional weapons can grow. An indispensable part of the way to reconciliation is the witness to the power of non-violence.

Let us nail the lie that we have unlimited freedom to exploit the natural world as we will. To deal with nature in the way of peace requires us to reject economic and social structures which are a threat to life. It has been borne in on us again in recent days that the present profligate waste of resources and energy must be drastically reduced. Of all of us is

required a radically different and simpler life-style.

To carry out the task entrusted to us, we need each other. God's covenant in Jesus Christ stands firm. With this promise accompanying us, we shall stand together in solidarity as brothers and sisters. The political and social changes taking place in Europe today are an occasion for hope. Our desire is to do whatever we can together to establish greater justice, more openness to dialogue and a deeper respect for the gifts of creation. Since the crisis itself takes no notice of national boundaries, our fellowship must also transcend these boundaries. It must be looking for friendship and cooperation with all who are seeking peace with justice, whatever their religion or persuasion. Only so will it be able to become a sign of hope in this threatened and divided world.

The Spirit of God Who brought us together here in Basel will again and again be at work far beyond all we ask or think. We believe He is already preparing to ensure that the seed which has been planted here will spring up and bear fruit. That is our hope. That is our

prayer.

Justice and Peace Embrace Each Other

Justice and peace are two words jointly describing the proper state of the created world such as it was conceived by the Creator. Justice and peace are righteousness and mutual concord, harmonious relations between God and creation, among people and between man and the God-created universe. Justice and peace do not presuppose each other of necessity: justice can be aggressive and may assert itself through violence and blood; "bad peace" based on lawlessness

and injustice is also possible. It is in their unity that justice and peace represent the fulness of real life in our God's world.

Opposing justice and peace are falsehood and enmity which, as a rule, generate and intensify each other: they are born of some perverted notions about the freedom and meaning of life. The desire to assert oneself at the expense of another is the cause of all the evil besetting the world, the cause of war by all against all to appropriate

and consume. Every belligerent, i. e., an individual, a family, a class, a nation or a state, come out as a self-contained entity striving for domination and usurping the exclusive right to live.

For twenty centuries now, the Christian Church has been exposing the world immersed in evil and heralding the path of Christ—the path of reconciliation and justification of man. Countless Christians the world over have travelled this path, showing to the world the glory of God and wit-

essing the truth of the annunation of salvation. However, though Christianity was one of e factors of the formation of st-antique Europe, the historical velopment in the recent epoch ent along different paths. The me of the Christian "oikoumene" id of Christian empires and ntes has gone never to return, d, if viewed in historical perective, the materialization of aristianity in the inherently cular institutions has proved successful and temporal. But s fact is significant only as a son of history, for, far from anging the nature of Christenin itself, it serves to show ever pre distinctly the unworldliness the Gospel Revelation. God's ering history has not meant end, on the contrary, it has en history a new impetus and w meaning. Christ is among -it means that henceforth the rld, which is not yet ready for al and universal transfiguran, may be and is the place of d's presence. The way to the nsformation of the world is n, not from without, however. from within, through the owers of Man-God Jesus Christ o compose His Church. The arch is the light of the world the salt of the earth. In spite the scale of faith-resistance, the wide road leading to ruin Church is called upon to ald the truth and peace which be reached by those following narrow path of Christ.

There is no doubt that the 20th itury has demonstrated anew predominance of the Euromodel of development in eading widely all over the ld, and it is connected with tain universality of the Euroin civilization, which is Chrim in its origins. But another is evident too: "the decline he West", a subject of discusafter World War I, though vering for more than one ande after it, today has become arent for anyone who reads spapers. The European civiion is living through its mest crisis which is essen-



Presidium of the Assembly

tially a crisis of the "Europeanized" Western world and, in the end, of our planet as a whole. The experience of the most developed countries shows that the development, as it has been understood up to this day, leads humanity to a blind alley, i. e., it brings humanity to the brink of mutations and catastrophes on a planetary scale.

The "Global Crisis" is the name of the era we are entering or have already entered, if we consider the modern rate of development. The global crisis is frequently overlooked both by the rich and the poor whose attention is absorbed by their present-day welfare or their daily bread, but it cannot be ignored by those who feel their responsibility for the life of the world as a whole, i. e., for the creation Man has received from the hands of the Creator.

Christ has given Himself for the life of the world. The Church of Christ prays incessantly for the Universe, the elements, the authorities and all the people inhabiting the Earth. The crisis means "judgement". The Church should not judge the world itself

but it may and should judge of the state it is in the light of the truth open to her. The modern experience has demonstrated that the wisdom of those who believed blindly in the progress of civilization, understood as the process of unlimited economic growth and insatiable enrichment, has turned out to be madness. A mission of the Church today is to remind governments and peoples of the Christian vision of the world and man, of the spiritual laws of the life of man created in the image of the Divine Being.

The global character of contemporary problems is explained not only by a planetary scale of the catastrophes with which the life of man is threatened but also by the process of integration which binds countries, peoples and cultures into a single complex. Today this development is particularly characteristic of Europe where a common market is being created that levels national borders. The role of international and worldwide organizations and agencies of economic, political, cultural and religious character grows steadily. The mechanism of communication

in the modern world is exceedingly intricate but at the same time the on-going renovation of technological means makes the information exchange process most simple and creates new ways to form public opinion and influence those responsible for taking decisions. In such conditions the Church, whose voice can be heard only within the walls of her temples where, as a rule, less and less worshippers come together, may be accused of not following the commandments of the Creator to preach upon the housetops (Mt. 10, 27). In the era when mankind is growing increasingly aware of being a single whole, all the Christians are faced with the necessity of a common witness which would be heard and understood by the entire world which stands at the cross-roads. Apart from the traditional forms of Gospel-preaching, this witness should employ modern means of communication and express the "global concern" of people for the future of civilization and culture. In addition to the theological dialogues and other forms of interaction between various Christian confessions which have become traditional by now, ecumenism means today cooperation between Churches and between Christians in the cause of common Christian witness as an expression of the joint responsibility of believers for Divine creation as a whole in the face of modern problems.

The 1983 Vancouver Assembly of the World Council of Churches served as the starting point for the development of inter-Christian cooperation to comprehend and to discuss together the contemporary situation in the world from the point of view of justice, peace and the integrity of creation. Considered in correlation these three topics actually embrace the entire range of urgent issues. The purpose of their elaboration in the context of the

Christian worldview, with the participation of representatives of various traditions including those of the Eastern Orthodoxy, is to provide a Christian answer to the most crucial questions of modern man, an answer in the name of all Christians addressed to world public opinion the shaping of which can no doubt be essentially influenced by the Christians, who constitute one-fourth of the world's population.

In the context of the conciliatory process which has been initiated in Vancouver, the European ecumenical assembly "Peace with Justice" held in Basel from May 15 to 21, 1989, was a significant and, in a sense, unprecedented event. The Message of the European Ecumenical Assembly to the Christians of Europe pointed out: "For the first time delegates from all the Churches of Europe, in East and West, North and South have met together across confessional and political boundaries which only a short time ago seemed insurmountable." A distinguishing feature of that ecumenical forum, which marks a new stage in the inter-Christian cooperation, is the very organization of the assembly. It was prepared and conducted jointly by the Conference of the European Churches, whose members are the Anglican, Orthodox and Protestant Churches of Europe, and the Council of Bishops' Conferences of Europe of the Roman Catholic Church. The participation in the assembly of representatives of Roman Catholics at the level of the national Catholic Churches secured for the Basel forum complete Christian representation.

In his speech of welcome the Secretary General of the World Council of Churches pastor Dr. Emilio Castro pointed out the special significance the Assembly had, not for Europe alone but on a world scale too. Civilization and colonialism, evangelization and gain-hunting, he said, affect in their strange and tragic combination all aspects of the Earth's life. The two world wars of our century that have brought innumerable sufferings and destruction to all mankind, began in Europe, and for many peoples the continent called Europe symbolizes not so much freedom, human dignity and social justice as cultural predominance, economic exploitation, racism and, lately, ecological irresponsibility. In the conditions of the growth of general interdependence of the world these accusations addressed to the Europeans acquire an increasing weight and



Archbishop Kirill of Smolensk and Kaliningrad speaking at the Assembly

re to be given careful consideraon. It was exactly this task nat was faced by the particiants in the Basel meeting who ave consciously assumed the sponsibility for the fate of vilization. Such an attitude etermined the range of discuson which included numerous »ncrete interrelated themes and sues equally affecting everyody. War industry and danrous new technologies, social ntrasts between regions and plation of human rights, polial confrontation and ecological isis, status of national minoies and processes of impovehment and marginalization of llions of people in the deveed countries—all these issues ere subject to discussion at the sel forum.

The European ecumenical asmbly has been planned by its ganizers to be as open as posle to draw the widest circles Christians and people engaged public activity into the search solution of the urgent proms. The realization of this a developed along several ections.

First, mention should be made the process of preparation adoption of the final docuint. The first draft was prepaand offered for discussion the participating Churches k in October 1988. Nearly thousand people asked for text of the draft to be acainted with it and to discuss For a few months the work the text went on in different furches, ecumenical groups, mmunities and movements in the areas of the European tinent. In a number of count-, e. g., in the GDR, the Soviet ion, the FRG, France, Sweden others, the draft of the docunt was discussed at respective menical meetings. As a result, March 1989 the joint edial committee of the CEC-EE received hundreds of gestions and remarks, 500 of ch were included into the and draft of the document n submitted to the Churches

for consideration. During the second stage of the pre-assembly work on the text and at the thematic working groups of the assembly itself, some 200 more changes were introduced so that on Saturday, May 20, the 700 delegates of the Basel forum, who represented 120 member-Churches of the CEC and 27 Bishops' Conferences of Europe of the Roman Catholic Church, were adopting a text of the document which expressed not only the opinion of the official representatives and of the "professionals" but was a result of the wide and rather prolonged analysis and revision by many Christians of Europe.

Another specific feature of the Basel forum was the very structuring of the asembly, i. e., the mechanism of its operation at four different levels.

At the first level there were plenary sessions and meetings of the working groups attended by the official delegations of the Churches. The second level included hearings held as a rule in the evenings in nine halls (both in the assembly's building and in other places) and were open for all who wished to attend them. The third level was the "workshop of the future of Europe". In a large pavilion next to the conference halls 120 various confessional, ecumenical, charitable, peacemaking, youth, ecological, rights-protecting, informational and other organizations, movements and groups from different European countries set up their expositions to exchange ideas and experience and to communicate with the delegates and guests. The "workshop's" participants represented the grass roots, i. e., the mass movements initiatives involving average Europeans, enthusiasts and volunteers. And, at last, the fourth level of the assembly included guests, people who came there mostly for a couple of days following their inner calling to meet members of different Churches, to find some like-minded

persons and to exchange opinions. "Europe is our common home" which means that all are open to everybody and that everybody is looking together for the ways to a future which will be uniting people instead of dividing them.

Within the framework of the Assembly a European youth meeting was also held with the participation of the young delegates of the Assembly and the stewards.

The aspiration for maximum openness was reflected in the programme of the Basel forum too. The forum was inaugurated on Monday, May 15, the Day of the Holy Spirit according to the Western calendar, with an ecumenical divine service the Basel cathedral overflown with people. Singing at the service was the choir of the Leningrad Theological Schools which was taking an active part in the cultural programme of the forum and attracted great attention of Western Christians. Headed by the hierarchs, co-chairmen of the Assembly, Metropolitan Aleksy of Leningrad and Novgorod. chairman of the Presidium and Consultative Committee of the CEC, and Archbishop Carlo Maria of Milan Cardinal Martini, President of the CECE, the procession of delegates and guests proceeded from the cathedral through the city streets to the town hall on the market square where their meeting with the townspeople took place. In front of the procession the citizens of Basel were carrying a large wooden cross with the image of Christ the Saviour which was followed by children with a long iridescent flag-symbol of the Testament-in their hands. Addressing the people who came to the Marktplatz, Metropolitan Aleksy said, in particular: "From the church we have come to this market square, we have come from the place where God's people listen to what the Spirit of God wants to tell us on this Trinity Sunday, 1989, to this place of public life where



Archbishop Carlo Maria of Milan Cardinal Martini and Metropolitan Aleksy of Leningrad and Novgorod, co-chairmen of the assembly, during the closing ecumenical divine service

we want to live together in peace and justice. By making this journey from one place to the other we wish to show that the two cannot be separated, that we perform divine service both on Sundays and week-days, and that Christians are needed everywhere where people live in common". The appearance of the head of the delegation of the Russian Orthodox Church on the rostrum and his salutatory address were met by the multi-thousand crowd with a storm of applause. Joined by many citizens of Basel the procession left the market square and crossing the Rhine went along one of the main streets of the city to the place of work of the Assembly.

After two full days of the work of the forum another symbolic procession took place. This time its route was ten kilometres long, but its significance is not to be measured by distance: the procession went over the territories of three countries whose borders meet under the town walls of Basel. For a few hours more than four thousand delegates, guests, Basel citizens and journalists were participating in a historical march as they crossed state borders without any frontier

formalities and met on the territories of West Germany and France with the local people, church figures and public activists, performing common Christian prayers and sharing simple food with the brothers and sisters who displayed greatest hospitality and openness and with whom the participants of the procession exchanged if not words then, at least, benevolent glances and smiles. The journey over the territories of the three countries became an expression of the hope and aspiration and a sign of future Europe with no borders or divisions and with no images of "one's own" and "alien", right and wrong.

Another highly impressive event was the final divine service held in the open on Sunday, May 21. On that morning in the cathedral square gathered a great many citizens of Basel and guests. Standing on a high podium were the leaders and organizers of the Assembly as well as clergymen representing different traditions and confessions. Prayers and hymns sounded in the languages of various peoples of Europe. The Assembly's Message to the Christians of Europe was announced in different languages too, including Russian. The entire service was broadcasted over the European TV. The participants "with one mouth" read the Niceno-Constantinopolitan Creed.

During the divine service a symbolic act took place: planted into the soil brought from the four corners of the European continent was a tree which children watered from the Rhine. In conclusion all the participants shared a common meal under the trees of the cathedral square.

The European ecumenical assembly in Basel was attended by a representative delegation of the Churches from the Soviet Union which included representatives of the Armenian Apostolic Church, the All-Union Council of the Evangelical Christians-Baptists, the Evangelical Lutheran Churches of Latvia, Lithuania and Estonia, the Methodist Church in Estonia, the Georgian and Russian Orthodox Churches and also of the Bishops' Conferences of Latvia and Lithuania of the Roman Catholic Church. Bishop Harald Kalnin of the German Evangelical Lutheran Church in the USSR was present as an "ecumenical" delegate. The Assembly was attended by representatives of the Orthodox Churches of Constantinople, Cyprus, Serbia, Romania, Bulgaria, Greece, Poland, Czechoslovakia and Finland, and also by a representative of the Syndesmos Orthodox youth organization.

The delegation from the Russian Orthodox Church included Metropolitan Aleksy of Leningrad and Novgorod (head of the delegation), Metropolitan Iriney of Vienna and Austria, Deputy Head of the Department of Church Relations External Protopresbyter Vitaly (DECR) Borovoy, Rector of the Leningrad Theological Academy and Archpriest Vladimir Seminary Sorokin, secretary of the DECR A. Buevsky, the DECR staff members Fr. Sergy Bezchasniy,

I. Bobrova and B. Vik, repreentatives of the Leningrad Theoogical Schools Archimandrite Avustin, Archpriests Vasily Stoikov
and Vladimir Fyodorov, Deacon
leksandr Voskoboinikov,
u. Avvakumov, N. Dmitriev,
Ivanova, N. Medvedev, N. Muvyov and O. Ponomareva.
On Sunday, May 21, at one

the Basel churches, which as kindly offered for an Orthoox divine service, Divine Lirgy was celebrated by Metpolitan Damaskin of Switzernd (the Constantinople Patarchate) who was assisted by etropolitan Pankraty of Stara agora (the Bulgarian Church), shop Christophor of Olomouc ad Brno (the Czechoslovak murch) and also by clergymen various Orthodox Churches. The first to speak at a plery session of the Assembly as Archbishop Kirill of Smoask and Kaliningrad. His presenrion was on the subject of the logy of the spirit. Touching on a mole range of modern problems laid particular emphasis on necessity to revive in modern Ensciousness the theocentric unstanding of ethics, which, secular consciousness, is to mify the absolute nature of general human moral values. the speaker's opinion the perience of the modern deve-Nament of mankind shows unewocally that there is a most pofound connection between ics and survival. The priority ik, therefore, is to work out basics of an education which cald be tentatively called a versal moral catechism of the at century. Vladyka in particular: "The future Europe and of the world a whole should be connected this inner work, with t moral and spiritual renewal".

the plenary sessions papers e also presented by David Sel, British MP and delegate the Church of Scotland; dinal Roger Etchegaray, chairn of the Papal commission stice and Peace"; Aruna anadason, secretary of the

National Council of Churches of India; Maria Lourdes D. Pintasilgo, member of the European Parliament and the Roman Club; Pastor Annemarie Schönherr from the GDR, and others.

Apart from the Assembly delegates, the daily hearings were attended by scholars and experts, public and church figures from many countries of the world, including the Soviet Union. To describe the range of questions discussed at the hearings it will be enough to mention just a few: the threat of global climatic biotechnologies and problems of hunger, men and women in the Church, apartheid and sanctions against the SAR. new systems of information. threat and progress, living water, chemistry and our common fu-

Equally diverse was the trend of activities of the organizations and movements represented within the framework of the "Workshop for the future of Europe". Here are some of them: Amnesty International, Christians and Marxists in the Conciliatory Process, the Soviet Foundation of Mercy and Health, Franciscans in Europe, Ecumenical Youth Council in Europe, International Fellowship of Reconciliation, International Physicians for the Prevention of Nuclear War, Independent Peace Association from the CzSSR, Orthodox Academy on Crete, World Information Service for Energy, and many others.

One more distinguishing feature of the Basel Assembly was the unprecedented number of representatives of the mass mediasome 650 correspondents from the European information agencies, newspapers, radio, television and church periodicals. Daily briefings and press-conferences and the possibility offered for the press representatives to attend plenary sessions ensured wide coverage of the Basel forum by the press and other means of communication, which fact itself helped achieve the aims set by

the organizers and participants of the Assembly.

Thus, the European ecumenical Assembly in Basel has been a new step taken on the way to find solutions to the contemporary problems by joint effort of the Christians through interconfessional cooperation exchange of experience and ideas. The adoption of the final document denoted completion of one stage in this inter-church work. The document is not a decision obligatory for the Churches but it is a material to think over and comprehend. The wide consensus achieved in the process of the document's elaboration makes it possible to use it in the future as the basis to expand work among the Christians of Europe and of the world. "We hope," Metropolitan Aleksy said at the closing press-conference. "that this process will continue at the local and parish levels".

A. KYRLEZHEV

The Constantinople Patriarchate and the Problem of Diaspora

Notes on the book by Metropolitan Maximos of Sardes
"The Ecumenical Patriarchate in the Orthodox Church.

A Historical and Canonical Study".

The Holy Synod's Commission on Christian Unity held a meeting on May 29-30, 1989, chaired by Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine. It discussed the question of the Orthodox diaspora, which is one of the items on the agenda of the next Pan-Orthodox Conference. It is impossible to achieve unanimity of the Local Orthodox Churches on this issue without an in-depth historical analysis and research into the canonical side of the problem. To clarify some aspects of this issue we publish here critical notes by Prof. K. E. Skurat of the Moscow Theological Academy, Doctor of Church History, on the book by Metropolitan Maximos of Sardes, a well-known theologian of the Constantinople Church, setting forth the position held by the Ecumenical Patriarchate.

* * *

The very first pages of the work testify to its obviously tendentious nature. Although the author qualifies the assertion or apprehension "that the Ecumenical Patriarchate is, or may become, something like 'eastern Papism'", rejected by the "holy rules and the history of Orthodoxy", as unjust, unacceptable and incomprehensible, he nevertheless is its ideological supporter.

According to Metropolitan Maximos, "the Ecumenical Patriarchate is the primary See, possesses a special authority" and is the "head and centre" of Ortho-

doxy as a whole.

He points to two different aspects in relationships between the Local Autocephalous Churches: their mutual relations and relations with the Ecumenical Patriarchate. It is only through this Patriarchate, "in the intercourse and contacts with it are the Local Orthodox Churches connected with one another, making up the body of One, Holy, Catholic and Apostolic Orthodox Church". But this is not all. Apparently fearing his assertions on the attitude to Constantinople by other Churches can be misinterpreted, the author explains them, adducing the following example: "Although the Tula Diocese of the Moscow Patriarchate," he writes, "is not an Autocephalous Church, it nevertheless possesses the entire plenitude

of the church life; in the person of its bishop it is equal in dignity to, and organically linked with all Churches having the same apostolic succession, the same sacraments, the same tradition, the same creed... In other words, the entire Church is, indeed, present in the Local Church, but the bishop of Tula is not equal in dignity to the Patriarch of Moscow, because one of them is 'subordinate', while the other is 'primary'. In the same way, as a Patriarch (but not bishop), the Patriarch of Moscow is not equal in dignity to the Patriarch of Alexandria, because in the Church sequence list one of them occupies the fifth while the other-the second place." The author mentions the Church of Alexandria, but it is absolutely clear that he has in mind a further subordination when he says: "In the Ecumenical Church, the Local Churches have varying 'dignities' and occupy definite hierarchical rungs."

This assertion of the author is surprising, indeed. But equally surprising is his allegation to the effect that the Local Orthodox Churches assign a "primatial role to the Ecumenical Patriarchate". "History itself," writes Metropolitan Maximos, "testifies and declares that the life of the Ecumenical See is so closely linked to the life and history of the true Orthodox Cristianity... that it may be said to embody and maintain the entire history of the Orthodox Church." And so, there is no "democratic equality" in the Orthodox Church, "although this in no way impairs the catholicity and plenitude of each Local Church, irrespective of the place she occupies in this hierarchy". "The Orthodox Church... recognizes the first bishop in the Ecumenical Church. After the division, this role is played by the Bishop of Constantinople", who holds a "special place" and possesses "special rights". To ignore this, the Metropolitan of Sardes maintains, is "inadmissible and unreasonable".

Having "proved" Constantinople's primacy, the author arrives at a "condescending" conclusion: "The Ecumenical See has never seen its primacy as a means of achieving its claims and imposing an absolute authority in the Church and the church order to the detriment of other Orthodox Churches. It sees this primacy only as a primacy of the most humble 'service' in the spirit of love, peace, mutual

spect, for the good, glory and greatness of the Holy atholic Orthodox Church of the East."

Thus, the purpose of the book is to substantiate the imacy of the Constantinople Patriarchate in the thodox world. However, an objective, unbiassed dy of historical facts and church canons shows

The first respectful reference to the Bishop of Conntinople was made by the Fathers of the 2nd numerical Council, whose Rule 3 states: "The Bishop Constantinople is to have a superiority in honour er the Bishop of Rome, because this city is a new me." The honour mentioned is great indeed, but hing is said about authority here or in other rules the same Council, whereas the authority of the biops of other major Churches (of Alexandria, Anch, Asea, Pontus and Thrace) is specified in

ar and definite terms. it can be surmised though that the Fathers of the Ecumenical Council had their say on the issue authority as well or, rather, on the scope of the thority of the Bishop of Constantinople. This surie is based on the words of Socrates Scholasticus, said: "Nectarius [the successor of St. Gregory Nazianzus, who was consecrated by the Fathers of Council — K. S.] got the capital and Thrace under administration."2 Further on the church historian kes a substantial addition: "The bishops who attenthe Council also resolved that if need be the irs of each region should be managed by a bio's council of the same region" (Socrates olasticus. Church History. Saratov, 1911, Book V, pter 8, p. 295. In Russian).

evertheless, using his post as a metropolitan bi, the Primate of Constantinople continued to
ad his authority to neighbouring regions. By the
the 4th Ecumenical Council was convened he
already had under his authority not only the Thrace
cese, but also the Asea and Pontus dioceses.
known that many Ephesus bishops (Asea Dio) were consecrated either in Constantinople or by
Bishop of Constantinople, while Bishop Phalassios
Caesarea in Cappodocia, Exarch to Pontus, was
inated and consecrated by Bishop Proklos of
stantinople (434—447)³. In accordance with Rule
the Fathers of the 4th Ecumenical Council sanctio-

Constantinople's actual authority, "reasoning thy and granting the city the honour to be the city the czar and the Council, having equal advans with the ancient regal Rome, and it was be elevated to a higher status in church affairs ordingly, becoming second only to it".

is this rule that the Metropolitan of Sardes siders to be the cornerstone for elevating the Continople See. According to him, "Canon 28 reflethe reverence in which the bishop of the capital he state was held by Eastern bishops" and rided the "privileges and rights of the Constantel See, placing under its jurisdiction the church leses of Pontus, Asea and Thrace, as well as the ops who preach to infidels'". "The holy canon,"

the author says, "clearly enjoins that "the bishops of the above-mentioned dioceses in the barbarian countries be consecrated by the Holy See of the Constantinople Church, i. e., that this See should also consecrate bishops not only within the above—mentioned dioceses but also outside their boundaries." From then on, the author concludes, the administrative and forensic jurisdiction of Constantinople began to spread more and more, since "any country situated outside some definite jurisdiction is subordinate on church matters to the primary See, the Constantinople Church". To support this statement, Metropolitan Maximos refers to Rule 36 of the 6th Ecumenical Council which confirmed the decisions of the 2nd and 4th Councils on patriarchal sees.

However, the history of the emergence of Rule 28 and its content lead to different conclusions.

Rule 28 was not a "reflection of the reverence" for Constantinople by Eastern bishops but merely, as was pointed out by the author in his casual remark from a different angle though, a sanction (or, rather, restriction) of the actions of the bishops of the capital city.4 One should remember the situation in the ecclesiastical world by the time of the 4th Ecumenical Council: the deposition of Dioscorus of Alexandria, the shaky position of Maximos of Antioch placed on this post when his predecessor, Dumus, was still alive, the questionable reputation of Juvenalius of Jerusalem because of his connections with Dioscorus. In this context it was not at all difficult for the metropolitan bishop to extend his influence, and Patriarch Anatolius of Constantinople (449-458) "derived from the circumstances as much as he could to elevate his see." But strictly and objectively speaking, the subordination of the Pontus, Asea and Thrace regions should be viewed not as an expansion of the authority of the Patriarch of Constantinople, but, contrary to Metropolitan Maximos's opinion, as its narrowing: by recognizing Constantinople's authority over the above-mentioned regions, the Fathers of the 4th Ecumenical Council limited its domain. And to prevent further claims on the part of the metropolitan bishop, the Fathers made a substantial addition: "Only metropolitans of the expressly specified, and not of any other dioceses, shall be placed by the afore-said Holy See."

Moreover, Rule 28 clarifies the alternative proclaimed by Rules 9 and 17, according to which intra-Church conflicts should be considered by the exarch or in Constantinople: "the see of the ruling Constantinople" and the exarch seem to be counterposed to each other. Having established Constantinople's authority in three dioceses, Rule 28 had as its aim to prevent misunderstanding.

As for Constantinople's jurisdiction "in barbaric countries", Rule 28 makes it clear that this refers to the foreigners from the "afore-said regions", i. e., residents of Pontus, Asea, Thrace, rather than of any other territory. This is what the well-known Russian church historian, Prof. V. V. Bolotov, writes on this score: "All metropolitans [of the above-

mentioned dioceses.— K. S.] are elected in accordance with canons by bishops of their dioceses and are then introduced to the Patriarch of Constantinople who endorses and consecrates them. Exception was only made to the bishops of foreigners who settled in these dioceses. The disorderly state of these dioceses prompted the authorities to subordinate them directly to Constantinople, and not to the metropolitan." The correctness of such view is corroborated by many century history which contains no facts testifying to Constantinople's authority over the entire diaspora. Such claims only appeared in the early 1920s.

As for the reference to Rule 36 of the 6th Ecumenical Council, it speaks of the primacy of honour, not authority. Only a tendentious perception can see an indication to the superiority of Constantinople's authority over other Patriarchates in the words relating to the Constantinople See: "and this, too, [i. e. an Ancient Rome.— K. S.] shall be elevated in church affairs, being second to it." It is not out of place to recall here the words from the Patriarchal and Synodal message by the Constantinople Church herself concerning the encyclic of Pope Leo XIII on uniting the Churches: "The Bishop of Rome is equal in honour to the Bishop of the Church of Constantinople and bishops of other Churches."

In church consciousness all the five Patriarchs were always perceived as equals. In the East, probably beginning from the 6th century, an idea gained currency of the so-called "pentarchy" (the theory of five senses), according to which the body of the Church is administered by five Patriarchs in the bond of peace (Eph. 4. 3), and has its own specific sphere of activity. As Theodore Balsamon says, "the first does not dominate over the second, neither does the second dominate over the third".

But in the East, history developed in such a way that the metropolitan patriarch eventually resorted to attempts to subordinate not only the "barba-

to attempts to subordinate not only the rians", but also independent Local Churches.

These circumstances are known: in the 7th century the Alexandrian, Antiochene and Jerusalem Patriarchates found themselves under the domination of Muslims, and the church life all but came to a standstill there. The only Head of the Church that remained on the territory of the Byzantine Empire was the Archbishop of Constantinople. In spite of the provisions of Rule 37 of the 6th Ecumenical Council that no one should use the "barbaric invasion" to restrict or impair "the advantages of primacy" and administration by other hierarchs within their precincts, the exclusive position of the Patriarch of Constantinople disposed him to spiritual domination. With the fall of the Byzantine Empire the Patriarch of Constantinople did not lose the primacy of honour; moreover, he even got political rights when the Ottoman government proclaimed him the head (milet-bashi) of the entire Orthodox population in the empire. Other Eastern Patriarchs could get in touch with Porta only through the Patriarch of Constantinople, which also served to cement the ground for a continued elevation of Constantinople in the East, within the Ottoman Empire.

If all these external factors were of any significance, it was only temporary and local. From the point of view of the Church, the Patriarch of Constantinople could not be the "head and centre" of all Orthodoxy, and the Primates of other Churches were always aware of this. Indicative in this respect is the 1899 Peace Message by Metropolitans of the Antiochene Patriarchate, where in resolute tones they reminded the public about independence of their Church on matters of internal administration, in particular, the right to elect their own First Bishop. Prior to this Constantinople used to persistently recommend its own candidates; in 1899, when Miletios, an Arab, was elected Patriarch, the Greek interference was put an end to.

It is also incorrect on the part of Metropolitan Maximos to assert that the Local Orthodox Churches are linked to each other through the ecumenical

Patriarchate.

All Autocephalous Orthodox Churches are equal in their rights and, as equals, make up One, Holy, Catholic and Apostolic Church. They are linked to each other not through Constantinople, but through one common Foundation (1 Cor. 3. 11) and Head of the Church (Eph. 1. 22—23), our Lord Jesus Christ.

In the light of practice, and in the light of canons, the comparison cited earlier of the bishop of Tula's relation to the Patriarch of Moscow, and the latter's relation to the Patriarch of Alexandria is perplexing, If we are to follow Metropolitan Maximos's logic, Patriarch of Moscow — the fifth in the diptych — is subordinated to the first four, but then all who go after him should be subordinated to him. Yet the history of Churches knows nothing of the kind. With conclusive definitiveness canons stress the independence of Autocephalous Orthodox Churches from other Autocephalous Churches and dependence of bishops of one or another Local Church on the "First" bishop of the same Church. Thus, Apostolic Rule 34 speaks in explicit terms about the administrative independence of Local Churches: "Bishops of all peoples should know their first one, recognizing him as the head, and should do nothing in excess of their authority without his discretion; each of them should only do what concerns his diocese and places belonging to it. But neither should the first one do anything without consulting others. And thus unanimity will be achieved, and may God be glorified through the Lord in the Holy Spirit - the Father, and the Son, and the Holy Spirit." Rule 9 of the Antiochene Council says the same. Clearly expressed in the Rules is one principle: the affairs of a Local Church are managed by her episcopate headed by the first bishop. They definitely point to the centre and radii of local church administration aimed at ensuring a due course of Christian life.

Other Rules stress just as emphatically the idea that internal issues of a Local Church are settled by

hierarchs. Rule 2 of the 2nd Ecumenical Counexpressly forbids all Local Churches-"regional hops"-to extend their authority "to Churches oute their regions... as the affairs of each region shall be tled by the Council of that region." This provision extremely important, because it is precisely the 1 Ecumenical Council that formulated the Orthodox etrine on the unity of the Church. Theodore Balnon writes: "And so, it follows from this Rule t in olden times all diocesan metropolitans were ependent (autocephalous) and consecrated by their n Councils."8 At the time of the 2nd Ecumenical ancil, as Prof. S. Troitsky notes, "the Churches, not in all Roman provinces (of which there were rly 100) then at least in all the 14 dioceses of the man Empire" were independent.

deflecting on Local Churches, the Fathers of the arch always believed and "held that the grace of the y Spirit was undiminishing in all lands, and bugh this grace the priests of Christ see the truth

ely and keep it firmly."10

The facts adduced here testify that Constantinople never had "special rights" in the Ecumenical Church. It only enjoyed a special honour which cannot be ignored, indeed. Far from faultless is also the statement of the Metropolitan of Sardes about the humble service of the Ecumenical See in the spirit of love and peace for the good of the Catholic Church of the East. Suffice it to turn to the facts dating to the present century, without delving into the depth of past centuries. In 1923, contrary to the will of the Russian Church, Constantinople granted autonomy to her dioceses situated on the territory of Finland and Estonia; in 1924 it proclaimed autocephaly of the Polish Church; in 1935 it tore the Latvian Diocese away. The institution in 1931 of the so-called West European Exarchate for Russian Parishes by Patriarch Photios's deed was a downright encroachment on the rights of the Russian Church. The decisions adopted by Patriarch Maximos V in 1947 and Patriarch Athenagoras in 1971 continued this policy of encroachments.

NOTES

"Regional bishops shall not extend their authority to Churches de their regions and shall not mix Churches: but, according ne Rules, the Bishop of Alexandria shall administer only otian churches; Eastern Bishops shall only rule in the East" (Ruof the 2nd Ecumenical Council).

This information provided by Socrates is called in question, gh. See: S. Troitsky. "Apropos an Unsuccessful Defence

False Theory". JMP, 1949, No. 12, p. 29.

Prof. V. V. Bolotov writes "that in 421, a law was obtained Emperor Theodosius Junior after much trouble, according hich no church actions in Asea, Thrace and Pontus could ken without the knowledge of the Bishop of Constantinople." V. V. Bolotov. Lektsii po Istorii Drevnei Tserkvi (Lectures on Mistory of the Ancient Church). St. Petersburg, 1913, Vol. 111,

About the origin of Rule 28 see: Remarks on the reports of Drthodox Local Churches on the theme "The Orthodox Dias-": Materials of the Meeting of the Holy Synod Commission hristian Unity of April 22-23, 1980, Moscow (in Russian).

Chalcedon Council", the above-mentioned Remarks say, morized only 27 canons. This is confirmed by all the earliest mical collections-Greek, Latin, Slavonic and Arab. Thus, mstance, one of the earliest collections of the holy canonsagma in 50 Titles-penned by Patriarch John Scholasticus onstantinople (565-577) contains only 27 canons of the medon Council. (V. I. Beneshevich. Sintagma v 50 titulakh i e sborniki Ioanna Skholastika (Syntagma in 50 Titles and Collections of John Scholasticus). St. Petersburg, 1914,

pp. 26-32). Independently of John Scholasticus's Syntagma, the same number of canons was indicated by Roman deacon Rustik, nephew of Pope Vigilius (536-555), who made a special study of Chalcedon acts, using the earliest Greek and Latin manuscripts, 100 years after the famous Council. The 28th canon is also not to be found in the Old Slavonic translation of Syntagma in 50 Titles made by St. Methodius, the enlightener of the Slavs. What in the 13th century came to be called Rules 28, 29 and 30 of the Chalcedon Council, were not canons in the true sense of the word, but decisions adopted at the 15th session, on orders from Emperor Marcian, by 200 bishops out of the 630 members of the Chalcedon Council.

V. V. Bolotov. Op. cit., p. 228.

⁶ Ibid., pp. 232-233.

Pravda Pravoslavia (The Truth of Orthodoxy). Issue 3. "Infallibility of the Pope Before the Court of Orthodox Theologians". Petrograd, 1915, p. 4.

⁸ Pravila Svyatykh Vselenskikh Soborov s tolkovaniyami (The Rules of Holy Ecumenical Councils with Explanatory

Notes). Moscow, 1877, Part 1, p. 86.

Prof. S. Troitsky. "On Church Autocephaly". JMP, 1948,

No. 7, p. 34.

10 From the message of the African Council to Pope Celestine of Rome. In the book: Kniga pravil (The Book of Rules). Moscow, 1901, p. 253.

Prof. K. SKURAT

(To be concluded)

An Ecumenical Seminar "Puhtica-V"

An ecumenical seminar "Puhtica-V" was held at the Pukhtitsa Convent of the Dormition of the Tallinn Diocese of the Russian Orthodox Church (Kuremäe, Estonian SSR) from February 14 to 16, 1989, under the chairmanship of Metropolitan Aleksy of Leningrad and Novgorod, Chairman of the Presidium and Advisory Committee of the Conference of European Churches (CEC). The seminar was dedicated to the discussion of problems connected with the preparation for the European Ecumenical Assembly "Peace with Justice" held in Basel, Switzerland, from May 15 to 21, 1989, in which the Churches from the USSR took an active part.

Participating in the seminar were 44 persons, including Mr. Jean Fischer, the CEC General Secretary, the Rev. Volkmar Deile, a secretary for the preparation of the Basel Assembly; representatives of the six Churches and religious associations in the USSR-members of the CEC (the Russian Orthodox Church, the Evangelical Lutheran Church of Estonia, the Methodist Church of Estonia, the Evangelical Lutheran Church of Latvia, the Evangelical Lutheran Church of Lithuania, the All-Union Council of the Evangelical Christians-Baptists); representatives of the two Churches in the USSR which are not members of the CEC (the German Lutheran Church in the USSR and the Church of the Seventh-Day Adventists); representatives of the Council for Religious Affairs at the USSR Council of Ministers, of scientific organizations (the USSR Academy of Sciences Scientific-Technological Association and the All-Union Research Institute of State and Law), of the Estonian Cultural Foundation and of the mass media (The Journal of the Moscow Patriarchate, TASS, Novosti Press Agency, Estonian TV). Twenty-one out of 44 participants were delegates, speakers and advisers at the Basel Assembly.

Representatives of the two CEC member-Churches from the USSR—the Armenian Apostolic Church and the Georgian Orthodox Church—could not take

part in the seminar on valid reasons.

The seminar participants thoroughly analysed the first draft of a document to be adopted, after previous discussion, by the delegates at the Basel Assembly on May 19, 1989. Numerous additions to and recommendations of partial changes of the first draft were summarized and submitted to the CEC.

The participants in the seminar were unanimous in their evaluation of the forthcoming Basel Assembly as a unique event in the history of Christian Europe which might be of great significance for the future development of the continent and for its future relationships with the rest of the world. In this context the participants in the seminar spoke about the necessity to facilitate success of the Assembly with all means possible. The participants noted the importance of the post-Basel process of the implementation of decisions to be made by Christian Europe and accepted in Basel.

The participants thought that it would be necessary for the Basel Assembly to pay particular attention to the problem of moral health of modern society and of pastoral Christian responsibility for it, since only the society which is morally healthy can successfully solve social and economic problems worrying

humanity at present.

The participants in the seminar displayed keen interest in the Roman Catholic view on the tasks and significance of the Basel Assembly expressed in the report sent to the seminar by Dr. Nikolaus Wyrwoll, a secretary for the preparation of the Basel Assembly, and noted with appreciation the serious preparation of the CCEE for the Basel Assembly.

The representatives of the Churches in the USSR noted with satisfaction the participation in the seminar of representatives of the Council for Religious Affairs at the USSR Council of Ministers, of scientific and public organizations and of the USSR mass media. It bears witness to the ever improving relations between the Church and the State in the Soviet Union. The participants in the seminar were unanimous in their opinion that a recently started cooperation between religious leaders and scientists in the solution of problems which concern humanity as a whole was of particular importance.

The participants welcomed withdrawal of the Soviet troops from Afghanistan completed on February 15, 1989, offered up their thanksgiving prayer to the Lord the Saviour and Giver of Life and sang Memory Eternal to all officers and men who lost their lives

in Afghanistan.

Representatives of the CEC who participated in the seminar expressed their profound gratitude to the organizers of this ecumenical meeting for the unique opportunity to meet with representatives of the USSR Churches—members of the CEC.

They assessed the "Puhtica-V" seminar as a new important step on the way to the Basel Assembly.

The participants in the seminar welcomed the formation of the Council of Churches of Estonia on February 16, 1989, and regarded this as a good sign of the activization of internal ecumenism in the USSR.

The participants in the seminar expressed a unanous opinion that they owed the success of their eting to the fact that it was taking place at the ratica Convent of the Dormition where Orthodox rituality is combined with an Orthodox attitude

to labour and environment and where cordial hospitality was accorded by Orthodox Christians to their non-Orthodox brothers and sisters with whom they are united by common aspirations for the love of Christ, peace of God, truth and justice.

elegation from the NCCC in the USA on a Visit to the USSR

from February 16 to 28, 1989, a delegation of resentatives of the National Council of the Churs of Christ in the USA was on a visit to the Soviet on. The delegation was headed by the NCCC's neral Secretary Dr. Arie Brouwer and included: hbishop Torkom Manoogian, Primate of the tern Diocese of the Armenian Church of America; nie N. Beardslee, Acting Director for Church erld Service; pastor Kermit De Graffenreidt, retary of the Missionary Department of the African hodist Episcopal Zion Church; Dale S. De Haan, ector of the Programme for the Immigrants and ugees of the Church World Service; Herbert over Henderson, Chairman of the Church World wice Committee (United Methodist Church); hpriest Leonid Kishkovsky, 1990-1991 Presidentat of the NCCC (Orthodox Church in America): or Gustav Kuether, Secretary of the United rch Board for World Service; pastor David H. on, representative of the World Mission (Evange-Lutheran Church in America); pastor William ottingham, Chairman of the Europe/USSR Comsee of the NCCC, President of the Department for and Service (the Disciples of Christ); pastor Vernon e Rigdon, Vice-Chairman of the Europe/USSR jamittee of the NCCC (Presbyterian Church); y Sue Robinson, Secretary of the World Service partment of the United Methodist Church; Kenlynn Schroeder, Director of the Disaster Response ce of the Church World Service; William Norgren (scopal Church); Deacon Michael Roshak, Dior of the Europe/USSR Office of the NCCC; journalists, and photocorrespondents. inis NCCC visit had two purposes: to visit Armenia

prairify what help can be rendered by the American briches to the earthquake victims, and to discuss the possibilities for contacts and joint programmes

the Church leaders in Moscow.

The Church World Service, a Department of National Council of the Churches of Christ he USA dealing with helping refugees, has addy rendered to Armenia aid amounting to 466 dollars, including 111 thousand pounds of caments and medical equipment, one million has to purify water and 275 bundles of woolen tests. At a meeting with representatives of the world Service in New York on February 10, his Holiness Supreme Patriarch and Catholicos en I of All Armenians acknowledged the receipt distribution of the relieve shipment. At that time

the details of a possible visit to Armenia towards the end of February by a NCCC delegation were discussed.

The visit to Armenia took place on February 25-26, at the invitation of Supreme Patriarch and Catholicos of All Armenians Vasken I. The members of the delegation visited the areas which were damaged by the earthquake, including Leninakan and Spitak, expressing their condolences to the Armenian people and declared that the National Council of the Churches of Christ in the USA was continuing to collect donations to help the victims of the earthquake. In Echmiadzin, the delegation had a meeting with the Primate of the Armenian Church, His Holiness Catholicos Vasken I.

On February 23-24 a meeting was held at the Department of External Church Relations of the Moscow Patriarchate between the delegation of the NCCC and representatives of the Churches in the Soviet Union. Among the participants in the meeting were: Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations; Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department; Metropolitan David of Sukhumi and Abkhazia, Head of the Department of External Church Relations of the Georgian Patriarchate; Bishop Parkev Martirosian of the Armenian Apostolic Church; Protopresbyter Vitaly Borovoy, Deputy Head of the DECR; senior staff members of the DECR Archpriest Igor Ekonomtsev and Protodeacon Vladimir Nazarkin, the Chief of the Peace Desk; DECR staff members Archimandrite Feofan Ashurkov and Hegumen Irinarkh Grezin; A. Buevsky, Executive Secretary of the DECR; N. Bobrova, Head of the Women's Desk of the DECR; Prof. A. Osipov, Head of the Post-Graduate Courses at the Moscow Theological Academy; staff members of the Publishing Department V. Ovsyannikov, T. Volgina, and A. Kyrlezhev; pastor A. Bychkov, General Secretary of the All-Union Council of the Evangelical Christians-Baptists; P. Kulakov, Presbyter of the Moscow Community of the Seventh-Day Adventists; Vice-Probst T. Salumäe, Head of the Information Department of the Evangelical Lutheran Church of Estonia; pastor Jonas Kalvanas of the Evangelical Lutheran Church of Lithuania; Superintendent of the Methodist Church of Estonia, Olav Pyarnamets; Bishop of the Reformed Church of Transcarpathia Pavel Forgon and his secretary N. Shtefan.

A final document was adopted which, among

other things, says the following:

"The participants noted with satisfaction the traditional friendly relations which-long existed between them. Almost 33 years have elapsed since the first official meeting of church delegations from the United States and the Soviet Union when conversations took place on contemporary theological issues and ethical problems as well as on particular aspects of the Churches' activities in their work for the establishment of peace in the world....

"The Christians of our countries were actually the first to melt the ice of mistrust between our two nations. This is our Christian contribution to the general problems with which the contemporary world is concerned and to the elimination of mistrust

and alienation between our peoples.

"On the basis of many years of cooperation and as expression of Christian unity, we see the need to continue building relationships between the Churches of our two countries. We affirm our renewed commitment to building greater awareness among Church people to overcome the lack of knowledge and misinformation about each other's reality, the ever-present danger of nuclear disaster, and the fragility of political relationships. Especially important are new developments for the religious community since glasnost and perestroika. We are grateful for the programme stemming from the travel seminars beginning in the early 1980s, the prayer meetings accompanying significant political events, and the decennial visits dating from 1956 which helped reduce the alienation of the cold war. It is our intention to provide a framework and programme that will enable us to work together for the next four or five years in order to share in each other's life through the grace of God, to be able to communicate rapidly and effectively in a time of rapid changes, and to implement decisions arrived at in our discussions...

"The fruitfulness of our meetings and our efforts during the past years provides us with profound confidence in the fact that the Churches of the Soviet Union and the United States must continue this successful and beneficial cooperation in their quest for ways to Christian unity, for the promotion of peace and confidence in relations among individuals

and nations.

"The plan we have outlined for common projects and commitments in the years ahead is intended to guide us in this cooperation and provide a framework for our common activities.

"Our Churches live their earthly lives in different socio-political contexts. Their faithful comprise an organic whole with their co-citizens, participating together with them in everyday life of their societies. Our faithful therefore can learn much from one another, sharing their life experience and their service for the benefit of their co-citizens and the world at large.

"We are facing a new situation. Our societies are undergoing changes. A new administration has

taken office in the USA, while in the USSR perestroika is underway.

"At the same time we have every reason to express our concern for the spiritual situation in the world, which, in its turn, has generated new problems and threats for humanity, such as ecological disaster, moral permissiveness, and others.

"In generating problems the new situation has, however, opened new opportunities for maintaining and developing various forms of our cooperation. After two-day discussion of these opportunities, we have come to the conclusion that a new programme of our cooperation for the coming years would make us ever more united, on the one hand, and our work together more effective and fruitful, on the other.

"We trust in God's grace which invisibly helps us, opens new opportunities for us and inspires us for tireless efforts in the name of God for the survival of life on earth."

On February 21, the delegation of the NCCC visited the Trinity-St. Sergy Lavra and the Moscow Theological Academy and met the faculty led by the Prorector, Archimandrite Georgy Gryaznov (now Bishop of Chelyabinsk and Zlatoust). Discussed were questions of cooperation between the theological schools of the Russian Orthodox Church and the theological educational institutions of the Churches members of the NCCC in the USA.

The same day the delegation got acquainted with the workshops of the Economic Management of the Moscow Patriarchate in Sofrino.

On February 22, the delegation visited the Publishing Department of the Moscow Patriarchate and had a business talk with its Head, Metropolitan Pitirim, and executives of the Department.

Members of the delegation learned about the ministry of charity fulfilled by the believers in hospitals

and children's homes in Moscow.

On February 27, Dr. Arie R. Brouwer, Archpriest Leonid Kishkovsky and Deacon Michael Roshak together with Metropolitan Filaret and Archimandrite Feofan who accompanied the delegation visited the Council for Religious Affairs at the USSR Council of Ministers and had a talk with its Chairman, K. Kharchev.

The Embassy of the USA in Moscow gave a reception in honour of the NCCC delegation. Present were Metropolitan Filaret, Metropolitan Pitirim, Archpriest Igor Ekonomtsev, Archimandrite Feofan, Hegumen Irinarkh, Deacon Andrey Yurchenko, member of the DECR Head's staff, and T. Volgina.

Christian-Muslim Relations

The problem of Christian-Muslim relations is claimincreasing attention with every passing year topicality is highlighted by events in the Lebanon, anda, the Philippines and many other regions. From April 14 to 16, 1989, the Joint Committee the Conference of European Churches and

Council of European Bishops' Conferences EC-CCEE) on Islam in Europe held its second sion in Gazzada, near Milan, Italy. It met on the mises of the Institute for Religious Studies, at what sonce the Villa Gagniola estate. Representatives the Orthodox, Protestant and Roman Catholic urches from Austria, Belgium, France, the GDR, eat Britain, Italy, the Netherlands, Switzerland, Tkey and Yugoslavia attended.

Archimandrite Avgustin, lecturer of the Leningrad eological Academy and member of the Joint Comtee, was present on behalf of the Russian Orthodox

arch.

the session, the Committee was addressed by Adriano Caprioli, director of the Institute for igious Studies. He pointed out that the Institute founded more than 20 years ago by Pope Paul VI 63-1978), who paid much attention to the istian Church's relations with non-Christian reports.

oday, over 100,000 Muslims live in Italy alone, of them in the industrially developed northern ons. For instance, Milan and its environs have Muslim population of about 50,000. There is is osque and an Islamic cultural centre in the city. The postwar years Italy had a large influx of émigrés in Libya and Somalia (former Italian colonies), in Turkey, and from some of the Arab states North Africa (Algeria, Tunisia, Morocco). The mid-1980s the foundation stone of a mosque laid in a suburb of the Italian capital. Today project is nearing completion.

ans Wöking, secretary of the Joint Committee on n in Europe, a Roman Catholic from Frankfort the Main, noted that problems of Christian-Muslim tions existed in countries of both Eastern and tern Europe. Germany and Austria, in particular, the their acquaintance with Islam at the time Turkey's conquest of the Balkans, in the 16th and centuries. The sieges of Vienna by the Turks 529 and 1683 marked high points of the Turkotrian confrontation. As a result of the second siege, first Muslim settlements appeared on Austrian German soil.

the 18th century, Berlin and Istanbul established omatic relations, and a hundred years later Sultan of Turkey assumed the patronate of the mosque in Germany. At the beginning of 20th century, Berlin already had a considerable im community.

ter World War II, several thousand Turks from

East European countries, notably from the Balkan Peninsula, settled in West Germany. In 1951 they set up the Muslim Religious Board in West Germany. Today the imams of Munich, Nuremberg and other West German cities have nearly two million Muslims in their spiritual care.

After the intermission Bishop Michel Gagnon of the Pontificial Institute for Arabic and Islamic Studies (Rome) presented a highly informative survey on "Christianity and Islam: Problems of Apologetics", concentrating on revelation and the prophecies in Islam, Islam and the Christian dogmata, religion and man.

On April 14, in the afternoon, Dr. Christopher Lamb (Church of England), minister of the Coventry Cathedral, spoke about the book *The Satanic Verses* by Salman Rushdie, an English writer of Indian origin, the publication of which caused sharp protests in the Islamic world. As is generally known, on February 14, 1989, the now late Ayatollah Ruhollah Khomeini called on all the Muslims to track down and kill the author for the irreverent statements on the Prophet Muhammad contained in his book.

The participants in the discussion stressed the inadmissibility of sacrilegious pronouncements about any religious teachings, this being an insult to millions of believers. At the same time they qualified as extreme and inadmissible the reaction of Iran's spiritual leader. In this connection the film "The Last Temptation of Christ" was cited, a screen version of a novel by the Greek writer Nikos Kazantzakis, released in the West in 1988. The film contains scenes insulting to Christians' religious sensibilities. Religious communities in many US and West European cities boycotted the showings and campaigned for the film to be banned. But in contrast to the Iranian leader, the heads of the Western Christian Churches only opposed to the anti-Christian ideas of the film the word of truth and the power of conviction.

In the course of the discussion, CEC/CCEE Executive member Dr. Hermann Goltz (GDR) drew an interesting parallel throwing light on the tendencies of spiritual life in West and East. Rushdie and Kazantzakis, Dr. Goltz pointed out, came from countries with long-established Muslim and Orthodox religious and cultural traditions. But, influenced by the modern urban civilization, they counterposed their creative work to the religious culture, apparently confirming Nikolai Berdyaev's thesis that the sacred culture of the West was going through a spiritual crisis, with an alien civilization sapping its creative forces and threatening to replace it altogether. At the same time, the countries of Eastern Europe, which for decades had been the object of strong secular influences, were now looking for true spiritual values. An interesting case in point was Chingiz Aitmatov's novel The Scaffold. A secular artist with an Islamic

Villa Gagniola near Milan, the site of the session of the CEC-CCEE "Islam in Europe" Joint Committee

background, this Soviet writer had turned to the person of Christ as the embodiment of love and all that was good. Religious ideals were also increasingly evident in the works of other writers who went beyond the boundaries of the secular civilization in search of spiritual values.

This and other problems of Christian-Muslim relations were further discussed in the three groups

formed by the committee.

Archimandrite Avgustin, in his report, surveyed the condition of Islam in the European part of the Soviet Union. In August 1989, he said, the Muslims of this area would be celebrating a double jubilee: the 1100th anniversary of the adoption of Islam by the peoples of the Volga and West Urals region (according to the Muslim lunar calendar) and the bicentenary of the Muslim Religious Board for the European Part of the USSR and Siberia. The body was instituted by an ukase of Catherine the Great under the name of Orenburg Religious Assembly, the beginning of whose activities dates back to December 1789.

The number of working mosques in the Soviet Union is growing. More than seventy new ones were opened between 1977 and 1987. In 1983, the Muslims in the European part of the country and in Siberia had 182 mosques, in 1988 they had 211. As well as in the historically Islamic regions like the Tatar Autonomous Republic and Bashkiria, there are mosques in Moscow, Leningrad, Rostovon-Don and other cities.

In the last few years Muslim communities have been registered and mosques built in Zelenodolsk, Almetyevsk, Buguruslan, Saratov and other towns. In 1989, a two-year school opened in Ufa to train mullahs, and a madrasah in Baku to train Shiite clergy.



The CEC/CCEE Executive announced at the session that the next meeting of the Committee on Islam in Europe scheduled for June 1990, would be held in Leningrad, on the invitation of CEC Presidium Chairman Metropolitan Aleksy of Leningrad and Novgorod.

In conclusion Dr. Anton Vessel (Reformed Church of the Netherlands) made a report on "Mission and Dialogue", discussing the relations between Christian and Muslim missions working in the same regions in the developing countries of Asia and

Africa.

In assessing the work of the Joint Committee on Islam in Europe, one must state that this recently established inter-Christian body incorporating two formerly isolated commissions (one operating under the auspices of the Conference of European Churches, the other within the Council of the European Bishops Conferences of Europe) serves a very useful purpose. Christians of different confessions see it as their task to form and develop good relations with Muslims on the basis of dialogue and mutual understanding.

Archimandrite AVGUSTIN

Chronicle

In his letter of April 13, 1989, Dr. Erik Mesters, Archbishop of the Evangelical-Lutheran Church of Latvia, informed Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, that the 4th General Synod of the Evangelical-Lutheran Church of Latvia

was held in Riga on April 11-12, 1989. The Synod restored the 1928 Constitution of the Church. By a majority vote, Pastor Karlis Gailitis, Chancellor of the Consistory, was elected new Archbishop of the Evangelical-Lutheran Church of Latvia.

CHURCH AND SOCIETY

Commemorating the 45th Anniversary of the Creation of the Dimitry Donskoi Tank Unit

With the Name of Dimitry Donskoi

"Let our Orthodox Church's blessing and our incessant prayer for the success of the Russian arms be with our church armoured column"

(Metropolitan Sergy)

"The common destiny, the hardest trials rallied together all Soviet people defending socialism in a life-or-death fight against fascism.

"We remember the patriotic appeals of the clergy in the dire war years. We remember mass subscription campaigns for the defence fund" (M. Gorbachev).

he defeat of the Hitlerite armies er Stalingrad meant the beginning a fundamentally new stage in the erse of the Great Patriotic War of Soviet Union. However, the ttary potential of the enemy was great and to destroy it immense rts were still needed. To initiate sive military operations the Red by required more powerful arred equipment to produce which workers of tank-building plants ked tirelessly. To build more and armoured vehicles the subscripcampaign was on all over country. By December 1942 the as collected hepled to build ly 150 armoured columns.2

me Union-wide efforts to meet requirements of the Red Army did leave the Church indifferent it tried to do its best to help to eve victory over the Hitlerite ders. On December 30, 1942, Pathal Locum Tenens His Beatitude popolitan Sergy (later His Holithe Patriarch of Moscow and Russia) appealed to all the pastors, pastors and munities to start collecting money the Dimitry Donskoi armoured nn. The appeal evoked positive monse of the entire Church.

the shortest time over eight on rubles and a great number liden and silver items were collective. The believers of Moscow and ow Region contributed about two pur rubles, one more million was led by the believers of Leda and over half a million by believers of Kuibyshev as well trakhan and Penza. Large sums

of money were collected in Vologda, Kazan, Saratov, Perm, Ufa, Kaluga and in other cities and villages. There was not a single parish which did not contribute to the collection of money and other means to build tanks.³

By February 1944, with the means collected by the Russian Orthodox Church, nineteen T-34 tanks were built which formed a tank unit named after the great Russian military leader Dimitry Donskoi and allotted to the 38th Tank Regiment.⁴

By the time the tanks were handed over, the regiment had already had a glorious combat record to it. It participated in the operation of the North-Western Front to liquidate the Demyansk bridge-head, to destroy the Rzhev-Vyazma group of the Germans and to liberate the cities of Nevel and Velikie Luki. Forming part of the 2nd Baltic Front Army the regiment had participated in action under Leningrad and Novgorod.

By the end of 1943 the regiment was placed under the command of the Tula armoured military camps commander to replenish its complement, weapons and equipment.

The handing over of the Dimitry Donskoi armoured column to the regiment took place on March 7, 1944, at Gorelki Village five kilometres northwest of Tula at the place of the regiment's dislocation. In view of the high significance of that patriotic deed of the clergy and lay believers a solemn meeting was organized on that day. With the blessing of Patriarch Sergy, Metropolitan Nikolai of Krutitsy addressed the regi-

ment's personnel on behalf of the Russian Orthodox Church with the following words: "Let these fighting machines be steered by your unbending will to gain victory, and bring revenge and death to the fascist butchers of our people, who have tortured and drowned in blood part of our sacred Motherland, those satans, undoers of culture and happiness, enemies of mankind, unworthy to be called humans or to live on this earth."5. Responding to the heartfelt words, the regiment's commander Lieutenant-Colonel Ivan Gorlach assured Metropolitan Nikolai that the regiment will honourably perform their soldier's duty and will worthily carry the name of the great military leader on the armour of their fighting machines.

The Dimitry Donskoi armoured column took its baptism of fire in the Uman-Botoshani operation on the 2nd Ukrainian Front to liberate the southwestern areas of the Ukraine and part of Bessarabia. After a twelve-days march over bad roads or no roads at all, the regiment covered some 350 kilometres and reached the vicinities of Uman city where it went into action for the first time on the night of March 23, 1944. Operating under the order of the commander of the 26th Guards Army Corps of the 53rd Army jointly with the tank-borne infantry of the 288th and 286th Guards rifle regiments of the 94th Guards Infantry Division, the tankmen met stubborn resistance of the enemy on the approaches to the settlements of Korytnoe and Kazatskoe and the town



Dimitry Donskoi Tank Unit being handed over to the Red Army men, 1944

of Balta. The 38th regiment engaged in combat with German "Tiger" and "Ferdinand" tanks and, subjected to numerous and massive air attacks of the enemy (up to 15-25 aircrafts simultaneously), displayed steadfastness and determination in fulfilling the task. By March 25th, the regiment had, together with the tankborne infantry, liberated the settlements of Kazatskoe, Korytnoe and Bendzari.

Subsequently the tankmen operating in the directions of the main blows of the army corps and the division, often at night and in spring slush, dealt telling blows on the enemy and displayed high professionalism and heroism.

The most furious fighting was for the town of Balta. For two days the tankmen were repelling the enemy's counterattacks, and having exhausted the enemy, assumed a decisive attack at 5 p. m. on March 27 and by 7 p. m. they forced their way into the city together with the infantry. Bloody street-fighting continued for almost two days more. Overcoming the stubborn resistance of the fascists, the tankmen were liberating the city, and by the end of March 29 the enemy was dislodged from the town completely.

Developing swift offensive in the direction of Giderim settlement, the tanks turned round the town of Kotovsk and threatened a large group of German forces in it with encirclement. The enemy wavered and hurriedly abandoned the town. But a clever stroke of tactics with the tanks enabled the regiment to annihilate the enemy group completely.

Particular resourcefulness and fearlessness was displayed in the execution of the tasks by the regiment's chief of staff Major M. Alenkin, senior technician Lieutenant V. Kravtsov, Lieutenant V. Afanasyev, Junior Lieutenant N. Rumyantsev, Sergeant-Major K. Morozov, Senior Sergeants V. Galkin, A. Kuznetsov, I. Abdubakirov and others.

During the intense fighting from March 23 to 31 the tankmen killed 635 enemy's men and officers; 17 armoured personnel carriers, 2 self-propelled and 15 antitank guns, 9 tanks and 9 field artillery pieces, 32 machine-guns and 28 automobiles were destroyed; 22 tanks, 6 armoured personnel carriers, 89 trucks and 3 fuel depots were damaged or captured; 38 men and officers were taken prisoner, and 37 settlements liberated.

Already the first fights brought losses. By April 1, 1944, the regiment had only nine tanks from the Dimitry Donskoi tank unit left. But as the numbers of the tanks diminished the warriors' determination to win victory grew.

The subsequent military operations from April 1 to May 5 were no less intense with the enemy offering fierce resistance. In close cooperation with the infantry units of the 94th Guards Infantry Division of the 26th Guards Army Corps and the 299th Infantry Division of the 48th Army Corps of the 53rd Army, 7 the armoured regiment covered during that period a war path of some 60 kilometres, frequently changing the direction of thrusts.

By April 4, 1944, the tankmen had

seized the settlements of Kossy, Flera, Okna, Yamskaya Pochta, Ivanovka, Novo-Samarka, Malaeshty, Untilovka, Platonovka, Novo-Rozovka and Vasilyevka. By that time four enemy counter-attacks of tank-supported infantry up to a regiment had been repulsed. When the enemy machine-gun and artillery fire grew too intense to allow cooperation with the infantry the tankmen attacked the enemy defence front lines on their own, daringly crushing down the enemy centres of resistance and weapon emplacements and thus secured the advance of infantry units.

Irresistible offensive spirit was demonstrated by the 38th armoured regiment which crossed the Dniester River and subsequently reached the State border of the USSR. For the successful accomplishment of the task an order of Supreme Commander-in-Chief of April 8, 1944, conferred on the regiment the honorary title of "Dnestr".

In their letter of thanks addressed to Metropolitan Nikolai the command, party and Young Communist League's organizations of the regiment wrote: "When handing over, on behalf of the clergy and believers of the Russian Orthodox Church, the Dimitry Donskoi tank unit to us, you said: 'Drive the hateful enemy away from our Great Russ. May the glorious name of Dimitry Donskoi lead you in the battle for the holy land of Russ. Forward, to victory, brother warriors!'

"Following your injunction, the men, sergeants and officers of our unit full of love for their Motherland and for their people... are successor

y routing the sworn enemy with tanks you have presented to us are driving it away from our d. With the help of these forlable fighting machines our tankn have broken the enemy pernent defensive works, and contito chase the enemy liberating native land from fascist scum. nihilating the enemy, the personof our military unit displayed wine heroism and selflessness, clessness, courage and valour. For r fortitude and skill in executing order of Supreme Commander-Thief all the tank crews have eived high government awards. We thank you on behalf of our onnel for the powerful military pment you have presented to us assure you that it is in reliable trustworthy hands. To liberate sacred Motherland we shall be

our hearts can beat in our sts, showing no mercy to these tevil enemies of humanity. The fee of the great Russian Militabader Dimitry Donskoi symbolizes funfading glory of the Russian fee, and we shall carry it on the

thing and chasing out the German ders until our eyes can see

bur of our tanks forward to the to the complete and final

its attempts to hinder the and resolute operations of the men the enemy used against all its fire potential, antiaft guns including. The fighting is of the tanks were taking the my blows and fought staunchly their numbers diminished, with four tanks left in the regiment by

h 25.

that day, the remaining tanks mer with the tank-borne units ne 25th and 89th Guards In-Divisions broke their way into efence positions of the enemy at elevation point 111.1 in the thty of Ustya Village and, destg the enemy forces with their and tracks, occupied two lines enches. In developing the offentankmen together with the Bry took the fortified elevation 111.1, Zherven Village and the Reut River, having lost two T-34s. The regiment continued ling its combat mission with the counks that remained by supporting tacks of the rifle units with

mary fire. By 9 p. m. on April 24

3th Armoured Dnestr Regiment

is last combat operation comple-

lowever, even after that the



Veteran soldiers of Dimitry Donskoi Tank Unit and representatives of the Church press on the days of the celebration of the 40th anniversary of Victory before the Publishing Department of the Moscow Patriarchate

remaining two tanks were routing the enemy up to May 5, 1944, within the composition of infantry units. In less than two months of its glorious fighting the regiment covered over 130 kilometres in combat and more than 500 kilometres over crosscountry terrain. For the valour and heroism displayed 49 tankmen were awarded military orders and medals. Among them were: bearer of the Order of Red Banner-tank company commander Senior Lieutenant M. Kislyakov; bearers of the Order of the Patriotic War, 1st Degree—tank commanders Junior Lieutenants P. Mishanin and I. Yatmanov, mechanicdrivers Senior Sergeants A. Emelyanov, A. Danilov and S. Charkin; of the Order of Red Star-tank commander Lieutenant I. Mosin, gun commanders Sergeant G. Basov, Senior Sergeants M. Vinogradov, P. Baranov and I. Akimov, rifle-and-radiomen Sergeants A. Lenidchev, M. Markov, Senior Sergeant V. Sergeev and many others. It should be noted that the regiment's command put forward 82 people for a decoration. Unfortunately, up till now the fate of 33 recommendations has remained

Twenty one men and ten officers of the regiment were killed in action. Awarded posthumously the Orders of the Patriotic War, 1st Degree, were tank company commander Senior Lieutenant A. Baukov, tank platoon commander Lieutenant A. Shumakov, tank commanders Junior Lieutenants V. Kuzmin, T. Shakulo and Lieutenant I. Ivanchenko, mechanic-drivers Senior Sergeant I. Tyshko and tank radio-operator Senior Sergeant A. Morozov.

A testimony to the boundless courage of the tankmen is also the fact that 19 people burnt in their tanks, fighting to their last breath. Among them were tank company commander Lieutenant A. Gogin and mechanic-driver A. Solomko posthumously awarded the Orders of the Patriotic War, 1st Class.

On May 15, 1944, the armoured Dnestr regiment was placed in Supreme General Headquarters reserve and sent for raising under the commanders of the Kharkov and then Tula armoured military camps.

While in reserve, the regiment was renamed by the order of the Commander of the armoured and mechanized forces of the Red Army on July 9 into the 74th Heavy Armour Dnestr Regiment with the Guards title for its participation in the Uman-Botoshani operation, after which it was reformed again on July 14 in the vicinities of Zagorsk city into the 364th heavy self-propelled artillery regiment. In view of the high fighting deserts of its personnel the regiment retained the

title "Guards" and the honorary title "Dnestr". The Guards tankmen remained true to their traditions and continued honourably discharging their military duty to the Motherland.

There is also an affirmation, which is not groundless, that tanks with the name of Dimitry Donskoi were seen in the streets of liberated Prague and vanquished Vienna.9 By May 5, 1944, all of the remaining tanks and five repaired ones were allotted to various units and continued to fight carrying on their armour the glorious name of Dimitry Donskoi.

Thus, in the struggle for common cause the patriotic feelings of the

Russian believers and clergy merged together with the heroism and valour of the soldiers of the Red Army.

NOTES

¹ Pravda, 1988, No. 121. From the

4 38th Armoured Regiment was formed

The Journal of the Moscow Pat-

O. VASILYEVA

⁶ 38th Armoured Regiment was within

the 53rd Army of the 2nd Ukrainian

Front. To perform the assigned mission

from March 23 to April 10 the regi-

ment was allotted to the 26th Guards

Army Corps and cooperated with the units

of the 94th Guards Zvenigorod Infantry

mander of the armoured and mechanized

forces of the 53rd Army the 38th

Armoured Regiment was attached from

April 12, 1944, for joint operations to

the 48th Army Corps, and on April

14th was placed back under the command

8 The Journal of the Moscow Pat-

of the 26th Guards Army Corps.

riarchate, 1944, No. 8, p. 35.

According to an order of the Com-

speech at the meeting with Patriarch Pimen of Moscow and All Russia and members the Holy Synod of the Russian Orthodox Church on April 29, 1988.

² Sovetsky voin, 1988, No. 11, p. 32 The Journal of the Moscow Patriarchate, 1943, No. 2, p. 30.

on September 22, 1942, on the basis of the 470th Armoured Battalion.

riarchate, 1944, No. 4, p. 15.

In Memory of the "Varyag" Heroes

This year marked the 85th anniversary of the feat of the heroes of the Chemulpo naval engagement.

The Russo-Japanese War was in full swing. On January 27/February 9, 1904, a Japanese squadron blockaded the Korean port of Chemulpo.

Cruiser "Varyag" and gunboat "Koreyets", which stood on the roads, engaged in an unequal battle. Russian sailors displayed exceptional bravery but could not break through to Port Arthur, the base of the Russian Pacific Fleet. Both vessels were badly damaged, and, refusing to surrender to the enemy, their crews sank them.

In 1911, on the initiative of Archimandrite Pavel Ivanovsky, Head of the Russian Orthodox Mission in Korea, the remains of members of the "Varyag"

crew in lower ranks were transferred from Chemulpo to Vladivostok, where they were buried with military honours at the Morskoye (Sailors') Cemetery.

On February 9, 1989, naval officers, sailors, cadets, frontier guards, residents of Vladivostok, including its believers, came to the Morskoye Cemetery to honour the memory of the Chemulpo heroes. Clerics of the Khabarovsk Diocese, headed by Bishop Gavriil of Vladivostok and Khabarovsk, laid a wreath at the monument to the heroes—a granite obelisk surmounted with a cross. Thereupon they conducted a panikhida for the mariners who gave their lives "for the faith, the tsar and the Motherland". After the panikhida Bishop Gavriil delivered a moving oration devoted to the heroes of the "Varyag".

Protectress of the Land of Russia

On August 26 (September 8), the Russian Orthodox Church celebrates the feast of the Meeting of the Vladimir Icon of the Mother of God. This feast was instituted in memory of Moscow's saving from Tamerlane's invasion.

According to tradition, the miracle-working icon of the Mother of God, called the Vladimir icon, was painted by St. Luke the Evangelist in the life-time of the Mother of God, on a board from the table at which Jesus Christ with His Mother and Joseph had their meals, and it received the blessing from the Mother of God Herself. When St. Luke brought the icon to the Mother of God, She, on seeing Her image, repeated the prophetic words: "From now on all nations will gratify Me", and added: "May the grace of the One Who was born of me, and My grace, be with this icon." And, true to what the Queen of Heaven said, this grace is always with Her icon, manifesting itself in countless acts of miracle working. In 450, at the time of Emperor Theodosius the Junior's rule, it was translated to Constantinople. In the middle of the 12th century, Patriarch Luka Chrizoverg of Tsargrad (Constantinople) sent this shrine to the Grand Prince Yuri Dolgoruki in Kiev. The icon was installed in the Vyshgorod Convent, outside Kiev, and it was not long before it won fame for its miracles.

Some time later, complying with the Mother of God's injunction, Prince Andrei of Vyshgorod, Yuri Dolgoruki's son, translated this icon to Vladimir.

aving built a sumptuous church in honour of the prmition of the Mother of God in Vladimir, ince Andrei translated the icon of the Mother God there, lavishly adorning it with gold, silver, ecious stones and pearls; more than 30 grivnas' bout 30 pounds) worth of gold alone was spent its decoration. Since that time the icon became own as the Vladimir icon.

Prince Andrei, who was a witness to many miracles erked by the holy Icon of the Mother of God, a special faith in it, and, setting off for military mpaigns, always took it along. In 1395, the Vladimir n was translated to Moscow to save the capital If the whole state from the Tatar invasion. The ople beseeched the Mother of God in a tearful ayer: "Mother of God, save the Land of Russia!" d the Mother of God did save it. That same day en the Vladimir icon of the Mother of God was emonially met in Moscow, Tamerlane fell into ight sleep in his marquee and saw a strange dream: multitude of bishops, holding golden croziers their hands, were descending from the top of a ge hill, and over them was a woman in effluent liance of indescribable beauty and grandeur, rounded by a host of lightning-like warriors. sting a wrathful glance at Tamerlane, She ordered i to leave the territory of Russia; as soon as She I so, the lightning-like warriors rushed towards merlane. Gripped with fear, Tamerlane woke up. then summoned his dignitaries and asked them: hat does that terrible vision mean?" The wisest them answered that the Woman he saw in his dream the Mother of the Christian God, Protectress the Russians. "That means we shall not conquer m", Tamerlane said, and ordered a retreat. The s about Tamerlane's sudden withdrawal was a great

for the Russian people. In memory of this aculous protection of the Mother of God, it was sided to build a church and a monastery on the where Her icon was met, and to call it the mastery of the Meeting of the Vladimir Icon the Mother of God. It was also then that a decision taken to celebrate August 26 as the day of Russia's

werance from Tamerlane's invasion.

the miracle-working Vladimir icon saved the sian land from later foreign invasions as well. an Akhmat of the Golden Horde, and Khan Makh--Girey with huge hordes of Tatars, were put light, and Moscow was thus saved from destruction. the days when Moscow's triple saving from Tamer-Akhmat and Makhmet-Girey is celebrated in ia, the Church, glorifying the intercession of the ther of God, sings joyfully: "The glorious city Moscow is rejoicing, perceiving, as a sunny dawn, he Queen of Heaven, Thy miracle-working icon. to our Lord Christ, incarnated from Thee, and the Merciful One save this city and all towns phe Christian land from all enemies' slanders, save our souls."

1812, during Napoleon's invasion of Russia, fervent prayers to the Most Holy Mother of God,



Vladimir Icon of the Mother of God

12th century

Moscow was again miraculously freed from the enemies. To mark this event, the Vladimir icon was solemnly translated from the monastery founded inits honour to the Dormition Cathedral in the Kremlin.

On the feast day in honour of meeting of the miracle-working icon, Muscovites used to hold a church procession around Byely and Kitai Gorod (Moscow districts.—Tr.) and the Kremlin, solemnly carrying the shrine along Moscow streets in the direction of the cloister built in its honour. In the 15th century, veneration of the Vladimir icon spread to other Russian cities as well. Its especially venerated copies included the "Eleusa" in the Pskov-Pechery Monastery, the Orante miracle-working icon of the Mother of God in the Orante cloister, Nizhny Novgorod Diocese, and the Vladimir icon of the Mother of God in the Holy Myrrhophores' Hermitage of the Mother of God.

The Vladimir-Volokolamsk icon of the Mother of God, painted in Moscow in 1572, is one of the latest versions and especially venerated copies. This icon carries a very rich spiritual message. To the right and left of the severe image of the Mother of God there are images of two Moscow saints, Metropolitans Petr and Iona. It should be recalled that Metropolitan Petr transferred the See from Vladimir to Moscow, while Metropolitan Iona was the first head of the Russian Autocephalous Church. Thus, the icon symbolizes the continuity of glory which Moscow succeeded to Constantinople, Kiev and Vladimir and reminds us about the road traversed by the Vladimir miracle-working icon of the Mother of God itself.

Painted in the upper part of the canvas are Archangels Gabriel and Michael, glorifying the Mother of God. As, a token of reverence of the Most Pure Virgin Mary, the Archangels are depicted with

their hands covered.

It is noteworthy that this icon, which is a particularly venerated copy of the well-known Vladimir icon of the Mother of God, also won fame through its miracles. When this icon, painted in Moscow, was being brought to the Dormition Cathedral of the Monastery of St. Iosif of Volokolamsk, it immediately wrought a miracle. Some unknown force lifted one of the men, who carried the icon, above the earth and struck his head against the iron door of the cathedral. The injured man could not regain consciousness for a long time, and people around him thought he was dead. But after a moleben had been said to the icon of the Mother of God, he got to his feet and repented for all to hear: he had not wanted to carry the icon and was punished for this and then, after the prayer, resurrected.

Many years have passed since that time. Now this shrine is kept in the Andrei Rublev Museum of Early Russian Painting in Moscow. In June, by the Soviet Government's decision, the Monastery of St. Iosif of Volokolamsk was turned over to the Russian Orthodox Church. It is to be hoped that the Vladimir-Volokolamsk miracle-working icon will be returned to the Dormition Cathedral of the Monastery

of St. Iosif of Volokolamsk.

The original Vladimir icon of the Mother of God is kept in the State Tretyakov Art Gallery. Today, in the time of glasnost and democratization, when deserted churches are being restored and new ones



Vladimir (Volokolamsk) Icon of the Mother of God, 1572

designed and built, this fact provokes a legitimate bewilderment among the public. Artists', writers' and restorers' unions repeatedly called for returning the Vladimir icon of the Most Holy Mother of God to the Orthodox Church. It seems that this is perfectly reasonable: it is impermissible to continue keeping this national shrine back, the shrine which had saved Moscow from trouble on more than one occasion.

I. SIDORINA

St. Gregory of Nazianzus

For the 1600th Anniversary of His Demise

The home town of St. Gregory was the on of Nazianzus in southern Cappadocia, ace his name—St. Gregory of Nazianzus. parents, called Gregory and Nonna, were ale and respectable people. Gregory senior used be a non-believer, his father being a pagan I his mother a Jew. However, St. Gregory's ther, the Blessed Nonna, had Christian parents was a pious Christian herself. Divine Provice vouchsafed that she be united in a conjugal on with a non-believer in order to lead him he faith by constantly convincing her husband 1 God-wise admonitions and zealously praying 3od for him. Her husband had the following on in a dream: it seemed to him that he was ing words from a psalm of David which nad never uttered but had only heard somee from his frequently praying spouse. He g the following words in his nocturnal vision: as glad when they said unto me, Let us go the house of the Lord (Ps. 122. 1). During singing he felt a special sweetness in his t. Soon the Blessed Nonna took her husband St. Leontius, the Bishop of Caesarea in padocia, who had stopped in Nazianzus on way to the 1st Ecumenical Council in Nicaea). Gregory was baptized by the hierarch self and began a righteous and God-pleasing He became so successful in piety and good is that he was subsequently elected to the Bopal see in Nazianzus.

wing with her husband in holy matrimony, Blessed Nonna began zealously praying that Lord grant her a son, and prior to his eption promised, as Hannah did (1 Sam. 1. 11) at Samuel, to dedicate him to the service

od.

be Lord fulfilled the entreaty of the pious is heart. The Blessed Nonna saw her son in team, how he would look, and learned his

Gregory of Nazianzus was born c. 329. In times there existed the custom of posting the Baptism in most instances until the Christ was baptized by John—thirty-three a half years.² His Baptism was postponed this age of Christ. In accordance with his



St. Gregory of Nazianzus. 15th-century icon from the MTA Church Archaeological Museum

name³ he exhibited in childhood behaviour intrinsic to elders. He did not like children's games and amusements and spent his time studying, not on idle pursuits. He came to love chastity and purity of heart most of all. In his youth he had a vision: once during a dream it seemed to him that two fine maidens clad in white raiment were standing near him. They displayed great modesty with their silence. Seeing that he was very satisfied with contemplating them, they took a liking to him and embraced him as their child. Then he asked them who they

were and whence they had come. The first said that she was Purity, and the other's name was Chastity. They explained that their place is before the Throne of Christ, the King of Glory, where they enjoy the beauty of heavenly maidens. They said: "Be, child, of one mind with us; unite thy mind with our mind and make thy face like ours. Then we will raise thee to Heaven and place thee near the Immortal Triune Light."

Having said this they began rising to Heaven like birds and ascended upwards. The child Gregory followed them with a joyous gaze until they were in Heaven, no longer visible. When he awoke he felt untold joy, and his heart became

suffused with merriment.

Since that time he began zealously and carefully to preserve his virginity. He tried to maintain it with complete continence, and avoided tasty

food and satiety.

Desirous of improving his oratorical skills, St. Gregory left initially for Caesarea in Palestine, which was noted for its schools and scholarship at the time.4 The rhetorician Thespesius was his teacher there. Then he moved to Alexandria5, gathering treasures of wisdom from famous teachers. After this he wanted to go to Athens. When the boat approached the Island of Cyprus a severe storm arose. Everyone despaired of being saved. Gregory, however, was more afraid of spiritual death, since he had not been baptized yet but was only a catechumen. He recalled former divine miracles, such as the passage of the Israelites across the Red Sea and the salvation of Jona from the belly of a whale. He prayed to God for deliverance from death at sea. These misfortunes of his were revealed to his parents in a dream. They immediately began praying and shed fervent tears to God, beseeching Him for aid and intercession. The Lord, Who was preserving Gregory for the benefit of many and grooming him for the pillars of the Church, abated the storm. Everyone on the boat gave glory to Christ. They realized that the sea had been tamed only through the invocation of His all-powerful name through Gregory's prayer.

Studying secular sciences in Athens, Gregory astonished all with the exceptional acuity of his intellect and with his chaste life. A short time later St. Basil the Great (feast day January 1) arrived in Athens as well. Gregory and Basil became fast friends. Soon they both won renown and deep respect in Athens, for they had quickly surpassed their teachers. While Constantius, the son of Constantine the Great, was ruling the Greeks and Romans, Julian, who later became king and an apostate from God, was studying philosophy in Athens. Gregory often spoke of him: "What a great evil the land of Greece and Rome is producing!" He had foreseen what was to

occur subsequently.

Gregory and Basil spent several years in Athens. studying all the main sciences of the time, and they had become so proficient in them that they loomed over Athenian wisdom themselves. Afterwards Basil left for Egypt to study spiritual wisdom, while Gregory had been persuaded by the Athenians to receive the title of teacher. Soon Gregory heard that his father had been consecrated bishop in Nazianzus. He immediately returned to his homeland and, at the age of 30, received Holy Baptism from his father's hands. He wanted immediately to renounce the world and go into the desert; however, he was persuaded by his father to remain at home. He adopted the rule of never using oaths and not taking the name of God in vain, and he kept this rule until the end of his life. Constantly engaged in reading, he spent days and nights contemplating God; he repeatedly saw Christ in his visions. His father ordained him presbyter against his will. At that time St. Basil had built a monastery in Pontus where large numbers of monks had gathered. He wrote to Gregory from Pontus, persistently inviting him to join him. Thus once again they began living together, as they had done in Athens, strengthening each other with virtues. Together they wrote the Rule of a life of fasting for monks. In this way St. Gregory and St. Basil lived together for a long time.

By then Gregory's brother, Caesarius⁶, had died. His father wrote to Gregory, urging him to return home and help him in his old age. The Blessed Gregory, in part afraid of disobeying his father, and also taking into account the needs of the Church, which was being troubled by the Arian heresy (it had also affected Gregory's father who had not received a theological education), returned to Nazianzus from Pontus. Here he helped his aged father in ecclesiastical administration and in economic concerns and explained the harm of the Arian heresy to him and affirmed

him in Orthodoxy.

During the reign of Valens (364-378) the Arian heresy again began to spread, and the Orthodox were being oppressed everywhere. In Caesarea in Cappadocia, too, Arianism deluded many and wreaked confusion in the Church of Christ. Even Bishop Eusebius⁷, who was not well enough versed in Holy Scripture, began to waver. When he learned of this, St. Gregory wrote him advising him to beseech Basil to return to Caesarea to fight the errors. Immediately upon his arrival the Arians lost their influence. Soon after the demise of Bishop Eusebius St. Basil the Great was elevated to his position. A short time later he saw that some towns were leaving his diocese in favour of the Arian heresy. It was then that he planned to establish an episcopal see in the village of Sasima and consecrate St. Gregory bishop. Despite the saint's refusals, he convinced his father, the Bishop of Nazianzus, to rsuade his son. However, soon the malevolent retic Anfimus marched with an army to Sasima aich was within the confines of his diocese. hen he learned of this en route to Sasima, Gregory left for a monastery to take care of sick, and then went into the wilderness in arch of silence.

Soon, at his parents' request, he again returned Nazianzus. Having spent 45 years on the scopal throne, St. Gregory's father passed ay. He had lived 100 years. Soon afterrds St. Gregory's mother, Nonna, departed, wing reached the age of 100 as well. Refusing occupy the episcopal throne after his father,

Gregory left for Seleucia, and then, at request of St. Basil the Great, returned and k charge of alms-houses and hospitals.

At this time the Arian heresy had given rise a new heresy, promulgated by Macedonius, nad fallen into error in the teaching on the y Spirit. It was the conviction of Basil the at and the other bishops who had gathered the Council that St. Gregory, as the possessor great intellectual and rhetorical gifts, should we for Byzantium to defend the dogmata of holy faith. No sooner had the evil wrought the Church by the Arians and Macedonians sed than a new heretic from Syria, Apollius, appeared. St. Gregory undertook the our of fighting the heretics, but soon he slandered by them. During a fierce attack him by a deceived people he prayed for yone. When the governor of the city saw he was innocent he had him released. Thus Gregory was a martyr without wounds and are. For his stubborn fight against the heretics for his profound writings, St. Gregory eved the name "the Theologian". As a token ratitude for the endeavour he effected with loquence the king gave St. Gregory of Nazus and the entire community of the Orthodox thedral which the Arians had possessed for years. However, when they were about to r it a crowd of Arians barred the doorway the saint was threatened with death. The ns had hired a youth to stealthily kill the with a sword. But God saved His loyal unt. The king himself showed up and led saint into the church. The youth who had an attempt on his life tearfully begged veness for the sin he had plotted.

Gregory told the youth: "May Our Lord Christ be merciful towards thee, beloved and may He forgive thee thy sins. Abandon teresy and turn to Christ God; serve Him fully." Thus he let the youth go, having twen him. The entire city was astonished

is kindliness.

n afterwards, in 381, the 2nd Ecumenical was convened to elect a Patriarch and convened to excommunicate the heretics. It was then

that St. Gregory of Nazianzus, against his will and already sick, accepted the archbishopric see. However, strife and discord had occurred among the bishops. Some claimed that the appointment was unfair, since the Alexandrian See was the first after the Chair of Rome and that the appointment of the Archbishop of Constantinople should proceed from it. After leaving the council the saint planned to return to his homeland in a desire not to exacerbate the strife. However, everyone felt love for the saint and did not want to let him go. Finally he persuaded them.

St. Gregory of Nazianzus left for his native parts, the village of Arianzus, near Nazianzus. At that time Nazianzus had been engulfed by the Apollinarian heresy, but he tried not to abandon his concerns for his hometown. When the citizenry again requested him to accept his father's see, he refused and instead recommended Presbyter Eulalius, zealous in the faith. He himself remained in complete solitude in the village of Arianzus. After living there for a short time and leaving behind many works, he died on January 25, 389. A church was built in his honour in Constantinople in the 5th century. His relics, which were translated to Constantinople in 950, were enshrined in the Holy Apostles' Church and the Church of St. Anastasia the Martyr. There is a particle of his relics in Rome as well, in St. Peter's Basilica.

The writings of St. Gregory are highly respected by the Church. They consist of Orations, letters and verse. His essence as a theologian is best mirrored in his five Orations "on Theology". In other works St. Gregory explains the dogma of the Holy Trinity. Of his 45 orations, 5 are laudatory, 9 are for feasts, and others are of a defending or exposing nature. Some of the words from his sermons have become part of the paschal canon of St. John of Damascus, of the church services for the Nativity of Christ, Pentecost and Low Sunday. The letters of St. Gregory are among the finest literary works for their conciseness.

The hymns of St. Gregory are divided into three categories: dogmatic, moral and historical; in the last he writes mostly about himself and his sorrows. His prayerful morning and evening hymns and verse on virtue and Christian living are also remarkable.

The Church has honoured St. Gregory with the name with which she has honoured St. John the Apostle and Evangelist alone. After St. John the Divine only one saint, Gregory of Nazianzus (the Theologian), fathomed and expounded the depths of teaching on God so profoundly that his theology appears to be the limit of revelation accessible to man. All his thoughts, like those of St. John the Divine, are geared to the Pre-eternal Word. Herein lie the specifics and loftiness of his creative work.

1 Nazianzus is a small town in southwest Cappadocia, in the

eastern part of Asia Minor.

² In the 4th century there existed the custom of postponing Baptism until a mature age, sometimes even until death, since the fear of dying seemed less than that of falling into mortal sin after Baptism.

Gregory-from the Greek Γρηγορέw-I am vigilant.

4 However, prior to receiving an education in Caesarea in Palestine, St. Gregory of Nazianzus studied sciences in Caesarea in Cannadocia

⁵ Alexandria was a major centre of pagan scholarship and was known for its Catechetical School, thanks to the efforts of the famous Pontius and also his pupil, Clement of Alexandria and, to an even greater extent, Origen.

⁶ For his holy life Caesarius, the brother of St. Gregory of

Nazianzus, was canonized; his Feast is March 9.

⁷ Bishop Eusebius Pamphilus of Caesarea was known for his erudition. He wrote a history of the Church and a book on the martyrs of Palestine, and he chronicled the life of Constantine the Great. However, for all his scholarliness he departed from Orthodoxy and became a follower of Arianism.

Bishop Gregory of Nazianzus, the father of St. Gregory of Nazianzus, passed away in 374. After having paid tribute to him with a funeral oration, and keeping his word which he gave his father, St. Gregory of Nazianzus administered the flock for

a short time.

⁹ The righteous mother of St. Gregory of Nazianzus also passed away in 374. She was canonized, and her feast is celebrated on August 5.

Deacon Aleksandr MUMRIKOV

St. Aleksandr, Hegumen of the Svir Cloister

The assembly of Russian saints canonized by the Orthodox Church includes many men of God who were neither wise princes nor great warriors. People of common origin, they spent their lives far from the country's political and ecclesiastical centres. Not having had the benefit of an extensive education, they took no part in polemical battles with heathens, but waged a mute, humble struggle to save their own souls and later also those of the thousands entrusted to their care. Consumed from their early days by the desire to face the Lord in prayerful solitude and fasting, they eventually attracted numerous followers and founded many a cloister that rose to fame in Russia's spiritual history.

In the monasteries of the Russian North, Nature herself stamped the monks' life with hardship. The feat of asceticism here inevitably implied toil and commanded prayer and daily reliance on God, Who does not withhold His generosity from those petitioning Him. Some of the Northern cloisters such as the Valaam and Solovetsky Monasteries, are famed for their many saints, while others, among them the Monastery of St. Aleksandr of the Svir, are remembe-

red for their founders.

St. Aleksandr was born in the land of Novgorod, not far from the confluence of the Svir and the Oyat, in Mandery village. His parents, Stefan and Vassa, were noted for their worth and piety. Their children being grown-up and having families of their own, the two prayed that the Lord might give them a son "who would be a consolation to our souls... and a staff to our old age" [1, leaf 370 op.]. On June 15, 1448, the Lord granted their petition. The son born to them was baptized Amos.¹

When the boy's istruction began, "his master taught him with great zeal, but little success" [1, 1, 372 op.]. In this plight Amos made a pilgrimage to the Ostrovsky Monastery of the Presentation of the Blessed Virgin. As he prayed there begging the Mother of God "to help him understand the teaching of Holy Scripture" [1, 1, 373], he had his first vision: "And there



St. Aleksandr of the Svir Cloister. Late 16th-early 17th-century icon with the scenes from the Life in margins

appeared a divine image speaking, arise, have no fear, and receive what you have asked for" [1, 1, 373 op.]. The result was a great change, with the boy now making good progress in his studies. "He applied himself day and night to the reading of divine books, obeyed his parents in everything, and took the greatest pains to carry out their every injunction as ordained by Holy Scripture, which says: Honour thy father and thy mother: that thy days may be long... He also became very abstemious, wearing out his body with fasting, confining himself, every day, to bread, and partaking of this moderately, not to satiety" [1, 1, 374].

nos's father "marvelled at the prudence of the ssed child and said to everyone, 'this youngster I be a new manifestation, for God's grace is with

1'" [1, l. 375 op.].

One fine day Amos met a group of monks of the laam monastery. There was a wise starets among m. With tears in his eyes, the young ascetic ealed to him his secret desire-to take monastic ws. Seeing his love of God, the starets blessed him, dicting that he would become a servant of the ly Life-Giving Trinity.

The encounter confirmed the young boy in his ention. After obtaining his parents' blessing by

le, he set out for Valaam.

He reached the lake by night. As he prayed there, heard a voice predicting that he would eventually le "on this very spot" [1, l. 383]. Proceeding his course, he met a wayfarer and, with his help, ely reached the monastery [1, l. 384 op.]. When companion was gone, Amos realized that it had been 1's angel.

he hegumen was reluctant to admit him because his young age [1, l. 385 op.]. However later, ing Amos's resolve, the hegumen professed him "and ned him Aleksandr". He was 26 at the time

M. 386 op.].

hree years later his parents learned from passing elians that their son was at the Valaam monastery. y proceeded there at once intending to bring back home. But Monk Aleksandr refused even ave his cell. It was only after his father's threat, 'ill kill myself in front of the monastery gate" 390], that he came out and talked to his father. he outcome he persuaded him to adopt the same Soon Stefan was professed with the name

Hergy; Vassa took the veil with the name of

ara [1, 1, 390 op.-1, 391 op.].

is ideal being the life of a hermit, Monk Aleksandr drew to an island, which was later called toi (Holy). A church dedicated to him stands today. There he lived in solitude, silence and fasting, begging the Mother of God to show him ath to salvation [2, 1. 30 op.]. One day a voice to him: "'Aleksandr, go hence and seek out the indicated to you earlier, you will be saved 'As the blessed man opened the window of his he perceived a dazzling light in the east and rds the south, and heard the voice indicating, with a finger, the place where the monastery today, seen to everyone through Christ's " [2, 1. 30 op.]. ·

the summer of 1484, Aleksandr, with the hegublessing, left the monastery and settled on the of the Svyatoe Lake, at the very spot where he stopped on his way to Valaam, ten years earlier. went to fetch water one day now, he heard ice from Heaven" predicting that many people flock there in search of salvation. "So do not them away but receive them with open arms be their mentor and means of salvation"

31 op.].

But the years were passing in hard and grievous solitude. Then a hunter pursuing a deer turned up at the anchorite's hut one day-the boyar Andrei Zavalishin with his party. They perceived an old man, although Aleksandr was barely forty at the time. After discussing spiritual welfare with the hermit, Andrei "withdrew peacefully to his home" [2, 1. 36 op.]². But his brother, Ioann, came to Aleksandr and stayed on to share his life of prayer and repentance. From then on the holy man worked to found a cloister, sowing corn and gathering firewood in advance. He supported himself by his labours, fed beggars and vagrants, and unstintingly gave to the needy, "pleasing everyone", his Life says [1, 1, 37]. Ioann died soon after, but Aleksandr did not stay alone for long. Starets Nikifor, of whose "feats of asceticism" [2, l. 37-37 op.] Aleksandr had heard earlier, came to his place. A week later he left for the Antony and Feodosy Monastery in Kiev. Aleksandr implored him with tears to stay, but the starets' answer was: "We shall be the closer together in spirit" [2, l. 38]. Then Andrei Zavalishin, in the meantime professed at the Valaam monastery with the name of Adrian, came to dwell with him. Another newcomer was brother Afanasy, likewise of the Valaam monastery. He delivered this message given to him by a miraculous Divine apparition: "Aleksandr, raise churches and gather a communion of brethren, as you were told previously, and set up a monastery, and many will flock to you desiring to be saved, so put them onto the path of salvation" [2, 1, 39 op.]. However, it was not until the saintly man had a vision of the Holy Trinity reiterating this injunction that he proceeded with his task. In long prayers he begged for God's help: "Lord, I did not come here to build a monastery but to weep over my sins..." [2, l. 40]. Yet found a monastery he did "and from then on, the fraternity multiplied and the place flourished, owing to its virtues and the saint's prayers" [2, l. 42]. The hermitage gradually became populous and the time came to build a church. The holy man chose a site for it by the directions of an angel, and soon a wooden Church of the Holy Trinity was put up. Aleksandr, at the insistence of the brethren ordained priest by Archbishop Serapion of Novgorod († 1516, feast day, March 16), was appointed hegumen. In this station he continued to set an example to the brethren both in the performance of the daily obediences— "he would often visit the bakery and talk for glad cheer with those making the loaves, and knead the dough and bake the bread himself" [2, 1, 42] and also in worship: "the holy man was the first to come to the church and the last to leave it" [2, 1, 43 op.]. One day, seeing that there was no one around to fetch water for the monastery kitchen, he "got up without much ado, and began to carry water to the kitchen, and one of the brethren, seeing the holy man doing so, hurried to tell the others, and they came running and fetched water in plenty" [2, 1, 42 op.].

The cloister grew in numbers and stature. There appeared a stone church, a mill and other structures.

In search of seclusion, the holy man withdrew to a "retreat" at the monastery's graveyard. As the brethren's guide on the path of salvation he strictly watched over the observance of the rules of monastic life. At night he would make a round of the cells "and if he heard somebody praying he stopped and praised God for him, and if he heard two or three assembled and conversing he knocked on the door to indicate that he was there, and then proceeded on his course; in the morning or during the day he would summon them—not for a reprimand but to talk to them; speaking in vague parables, he would seek to fathom the depth of their devotion to God" [2, 1. 43 op.-l. 44]. Even Tsar Ivan the Terrible pointed to the Svir Monastery as a model of ascetic living.

Shortly before his demise the holy man named four hieromonks—Isaia, Nikodim, Leonty and Irodion—as his possible successors, leaving the final choice to God. In his will he requested Metropolitan Makary to take care of the monastery and the new hegumen. Thus the great saint's earthly life came to an end.

Until his last hour pilgrims flocked to him seeking his blessing and answers to their spiritual problems, and he "answered every question and blessed everyone and did not turn away anybody" [2, 1, 45]. St. Aleksandr passed away on August 30,

1533, aged 85.

The saint's Life tells of many miracles that occurred after his death. Until the mid-1920s, his incorruptible relics, invented during the building of a church on April 17, 1641, rested in a silver reliquary at the Transfiguration Cathedral. An account of their invention was included in later copies of the various versions of his Life. With most saints their Lives are the main source for the study of their biographies, although more or less extended references to some of them are contained in the chronicles. As a rule, the Lives open with an introduction, followed by the ascetic's biography, a eulogy and an account of posthumous miracles. But one and the same Life may exist in several versions, with individual episodes missing from or added to, or identical events described differently in the various copies. A special type of Lives distinguished for their brevity, are those contained in the Prologue, an old Russian hagiographic calendar which exists in various versions and includes troparia to the most revered saints [4].

Some of the *Lives* were compiled by the saints' disciples or based on the accounts of people who had known the saints closely. Thus Epifany the Wise wrote the *Life* of St. Sergy of Radonezh twenty-six years after his death, drawing on his own notes about the saint made over many years. St. Dionisy of the Glushitsa compiled the *Life* of Irinarkh of the Glushitsa, the founder of the Glushitsa monastery, fifty-eight years after the latter's death, on the basis of accounts by monks who remembered the saint. Other *Lives*, such as that of Antony of Dymskoe, were written many decades later, and often contained only the scanty information handed down by tradition.

The Lives have been the subject of close scrutiny by historians for a long time. Of all the relevant writings published in this country, the greatest number of Lives is examined in the well-known work by Vasily Klyuchevsky. There are also a number of modern studies on the subject. Present-day historians see the main shortcoming of many old Russian Lives in their compilatory nature. In evidence they point to the occurrence of fully identical passages in the Lives of different saints. This makes some scholars question the historical trustworthiness of such Lives: the meagre reports on a particular saint are enhanced by a plethora of detail drawn from the Lives of saints already known and revered at the time in question. However, these scholars often disregard the circumstances under which that Life was writtencircumstances which make it possible to resolve many of the questions arising before the textual critic.

This especially applies to the Life of St. Aleksandr of the Svir, the founder of one of the major monasteries in North Russia. It was written by Irodion, his disciple and successor in hegumenship. In evidence of the authenticity of his account, Irodion writes: "The narrative I am offering to the listener derives not from indirect sources but from the pious and holy mouth of the saint... and the accounts of his living disciples who had lived with him in good understanding from the very beginning. I received these reports as a great treasure... and heard of his life full of works pleasing to God" [2, 1. 74]. Irodion's whole life at the monastery had been shaped by the saint: "he admitted me to the cloister and blessed me, he professed me with his own hands and bestowed the monastic garb on me, and he also ordained me priest" [2, 1, 74]. Copies of St. Aleksandr's Life circulated far and wide in the country; Leningrad's libraries alone possess more than forty. So far we can speak of the existence of two versions of the Life, the later including "The Tale of Hegumen Irodion's Vision". But the real number of versions can only be determined by making a detailed study of all the copies.

St. Aleksandr's *Life* holds a special place in hagiographic literature. It was written a mere twelve years after the saint's death, by one who knew him well. Vasily Klyuchevsky says⁴: "such sources inspire trust" [5, p. 262]. The only detailed analysis of the *Life*'s text so far is that by I. Yakhontov, who carefully collated it with the texts of many other hagiographic monuments. The conclusion he draws is that the *Life* of St. Aleksandr is a compilation based on the *Lives* of already known ascetics and has nothing to do with the saint's real life or the history of his monastery.

This conclusion is untenable. Yakhontov speaks of "slavish imitation" and suggests that the description of St. Aleksandr's life at his parents' home and of their taking monastic vows was fully copied from the Life of St. Sergy of Radonezh. But the village of Mandery, where according to tradition the ascetic was born, what was in the late 19th century Novaya Ladoga Uezd, did have a chapel on the site of his parents'

leksandr and his parents and a plaque with the liption: "This is the place where Schemamonk wand Schemanun Varvara, the parents of our father, the Miracle Worker Aleksandr of the lived, and where the saint was born". Images the seksandr and his parents were also displayed over lived, and where the saint was born. Images the saint was born and his parents were also displayed over lived, and where the saint was born and his parents were also displayed over lived. The saint was born and the saint was bo

khontov regards the *Life*'s account of Stefan and a's praying for a son to be born to them as untrusting in view of their old age at the time in question, also because their prayer, cited in the *Life*, is full blical expressions. But as can be seen from the they prayed for this for the very reason that they old and their children lived separately from and could not help them. As for the wording the prayer, Archimandrite Nikodim correctly out that "they often attended church and could have prayed in the words of the Office (Sacraof Matrimony" [6, p. 13]. Moreover, the icon which they, and later St. Aleksandr himself, the was preserved at the Oyat monastery until sture.

akhontov traces many parallels in the Lives Sergy of Radonezh and St. Aleksandr of the he latter prays for help in understanding the Scriptures in the words of the former; when him, the Mother of God speaks in the same in which She spoke to Sergy. Yakhontov sees stance of "slavish imitation" in the author's stion of how St. Aleksandr stopped a stream g from the Verkhnee Lake by "making the the holy cross over the fast-flowing waters". khontov's opinion, here Irodion copies the let in St. Sergy's Life of how the saint started g by praying and making the sign of the cross. ntov further believes that many passages Aleksandr's Life were copied from the Lives Kirill of Beloe Lake and St. Valaam of Khutyn. why could Aleksandr not have prayed in the of St. Sergy's prayer? Why must the sign of the nade over the waters and the resultant miracle n as proof of the untrustworthiness of the t? There can be no doubt—and I. Yakhontov

demonstrates this in his analysis—that the Irodion used passages from various Lives work. But the textual coincidences in the destroid not take place. A scholar well-versed did not take place. A scholar well-versed liographic literature, Irodion could not fail the many similarities in the biographies eacher and St. Sergy of Radonezh. By narrating episodes from his teacher's life in words and used in the Lives of long-canonized saints when the sergy of the Russian North", with those limb.

finally the most important objection. As can from the text, the Life was written at the

behest of Metropolitan Makary, who was preparing Aleksandr's canonization at the 1545 Council. When still Archbishop of Novgorod, His Grace knew the Northern ascetics intimately, so he would not have tolerated any misstatements in his Life 8. Moreover, many brethren at Aleksandr's monastery remembered him well and, to quote Archimandrite Nikodim again, "would not have passed over in silence any lies, if such had been written; they would have protested against any inaccuracy, and yet we see no sign of this" [6, p. 10].

Lives, icons and the services for individual saints are closely interrelated genres. Lives have always been popular reading in Russia. It is hard to overestimate their importance in shaping one's own life. At all times, ascetics famed and admired for their pious living became established in people's consciousness as models for emulation long before their official canonization (one might mention St. Serafim of Sarov, St. Ksenia of Petersburg and many others). Their Lives were often written even before their canonization, by people who had known them intimately.9 After the official recognition of an ascetic by the Church, he or she became the object of representation in icons. Of particular interest are icons showing alongside the image of a saint a series of episodes from his life. Believers unfamiliar with the Life of a newly canonized ascetic were thus given an insight into the feats that had earned him his glory. Books, being hand-written, were always very dear, so the Lives of many locally revered saints were little known to the external world. Strangers coming to a church in a distant city and seeing an icon of a saint unknown to them could form an idea of his life by examining the biographical scenes in the icon's margins. Thus icons performed the same function as written sources, which of course contributed to the spread of the cult of the local saints.

Speaking of St. Aleksandr, the early icons painted at the monastery where he dwelt are of the greatest interest to us. Suffice it to mention the vast image which used to be displayed at the Transfiguration Cathedral behind his reliquary. The thirty-nine marginal scenes represent the most important events reported in his Life: the prayer of Stefan and Vassa, the baptism of the infant Amos, his instruction in reading, etc. The stages of the saint's monastic life are depicted in detail: his trip to Valaam, his taking of the monastic vows, his meeting with his father, the building of a cabin in a deserted place, his miraculous visions, the conversation with Andrei Zavalishin. The erection of the church is represented great detail too: the moulding of bricks, the preparation of other building materials, the dispatch of contractors to Moscow, the arrival of a team of bricklayers from there, the construction and, finally, the consecration of the new church by Metropolitan Makary.

Like the icon, the service to St. Aleksandr closely corresponds with his *Life*. Every sticheron¹⁰ glorifies one of the saint's feats: his anchoretic life ("You

made the whole world marvel at your miracles, dwelling as you did in inaccessible parts, staunchly resisting the adversary and triumphing in the end" [doxasticon, tone 6]; his tireless praying, serving as a model to other monks ("By your prostrations and risings, by the ample flow of your tears, by your exhausting all-night kneeling, you set a great example to the monks, a rule to everyone; truly you deserve the highest praise" [sticheron for the verse, tone 4]); his posthumous miracles ["You left us a fount of miracles, a source of gifts, the shrine containing your relics... giving eyesight to the blind, purification to lepers, deliverance to those ridden by evil spirits; bestowing 'cures and chastity unstintingly' [sticheron on the Lauds, tone 4]).

The earliest dated copy of the service goes back to 1565. Many copies have been preserved in liturgical menaia, in collections of services for selected saints, and in special manuscript books containing also St. Aleksandr's Life. The troparion and kontakion were included into the Horologion, the church calendar, collections of canons and the Liturgical Psalter. There are no special studies on the service, only a brief note in F. Spassky's work and several valuable commentaries in the article of Hegumen (now Archimandrite) Makary Veretennikov [8].

F. Spassky outlines the history of the writing of the service and its contents, but he only makes use of printed liturgical menaia, leaving aside the wealth of material contained in the older handwritten texts. An analysis of 38 manuscript copies leads one to conclude that it was written in full originally

and was never substantially expanded.

F. Spassky considers that "addenda were made to the service after the invention of the saint's relics in 1641. Two authors worked on the text, the later one supplying four lengthy stichera on the Lity, a sticheron on Lord, I have cried of Great Vespers, a sticheron after Psalm 51, and the second canon (...) -they refer to the reliquary" [10, p. 197]. Thus Spassky traces the addenda to the invention of the relics. However, this view is disproved by the presence of the passages in question in the 1565 copy made at St. Iosif's Monastery.11 In all probability, "the reliquary" means simply the saint's grave. The glorification of the miracles emanating from the saint's grave even before the invention of his relics shows that twelve years after his death his burying place was not forgotten. Almost at all monasteries of the Russian North the bodies of their founders were carefully preserved in their graves or sealed shrines. More often than not, the holy relics were invented by chance, many years after the saint's death.

The author of the service believes in the incorruptibility of St. Aleksandr's body. Death has not taken the holy man away from his cloister, he is invisibly present and continues to direct its life. A saint's relics are not merely his imperishable remainsto the Orthodox they are the man himself. As L. Karsavin puts it, "we must see the ability to accept one's fate without demur as a special feat of love

for one's fellow humans. The result is that after death the body of the ascetic resists decay and is preserved in the form of relics. In this way the possibility of not merely mental but physical communion with him is preserved" [11, p. 95]. The author of the service, Hegumen Irodion, witnessed such love during St. Aleksandr's lifetime. If we remember the saint's biography and the help from on high which he enjoyed every day of his life, we can agree with Karsavin's statement that "a saint means a supernatural helper of people" [11, p. 95].

The Church veneration of St. Aleksandr of the Svir is widespread in Russia. This is due not only to the relevant manuscripts and icons, but also to the efforts of his disciples, acsetics from his cloister who set up a number of monasteries in their own right. Afanasy of Syandema, Adrian Ondrusovsky (Andrei Zavalishin, who died a martyrish death at the hands of highwaymen), Kornily Padansky, Ioasaf of Mash Lake, Gennady and Nikifor of Vazhe Lake, Kassian Solomensky, Iona of Yash Lake and other disciples of St. Aleksandr who shone forth in the Russian North enhanced the glory of their mentor.

The popular veneration of St. Aleksandr of the Svir is expressed in the many churches consecrated in his honour. A chapel in Moscow's famous Cathedral of the Protecting Veil bears his name. A chapel consecrated in honour of St. Aleksandr existed in St. Petersburg, where the Trinity-St. Aleksandr Monastery maintained a permanent podvorye. The skete on Svyatoi Island, Valaam, where St. Aleksandr dwelt, also bears his name. The saint's memory is reverentially preserved.12

NOTES

The Life speaks of two visits of Andrei Zavalishin to

St. Aleksandr. The quotation refers to the second one.

This quotation is likewise from the chapter describing Andrei's second visit to the monastery.

See [5] in source material. Later edition, Afterword, pp. 15-19.

⁵ See also [6, p. 12]. ⁶ See [6, p. 14].

For details see [7].

On the spiritual rapport between St. Aleksandr and Metropolitan St. Makary see [8, pp. 327-328].

⁹ See also [9, p. 174]. ¹⁰ Sticheron (fr. Gr. stichos—row, line, verse) is a hymn consisting of many lines. As a rule, it is preceded by verses from Holy Scripture. The name derives from the Old Testament. The first author of stichera was Patriarch Anatolios of Constantinople (5th cent.). There are stichera of three kinds: 1) on Lord, I have cried, which are sung after Psalm 141 at Vespers; 2) aposticha before which a verse from Holy Scripture is read; 3) on the Lauds, Stichera are sung verse by verse.

This copy was discovered by Hegumen Makary Veretennikov. 12 Detailed data on the subsequent history of the Monastery of St. Aleksandr of the Svir and the veneration of St. Aleksandr

are contained in Ivanovsky's book. See [3].

Some early copies of the Life give 1447 as the year of St. Aleksandr's birth. The date given in Ivanovsky's book [3] may be a misprint.

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8. Hegumen Makary Veretennikov. "St. Aleksandr of the Svir, the New Miracle Worker, Russian Ascetic of the 16th Century. Theological Studies, No. 23, pp. 321-336. Moscow, 1982.

9. V. Vasilyev. Istoriya kanonizatsii sviatykh v Russkoi Tserkvi (An History of the Canonization of Saints in the Russian Church). 10. F. Spassky. Russkoe liturgicheskoe tvorchestvo (Russian Liturgics). Paris. 1951.

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A. KLEMENTYEV

Bible Studies -

The Lopukhin Annotated Bible

aring the year of the Millennium of the ism of Russ, on November 2, 1988, at the ty Cathedral of St. Daniel's Monastery, legation of the Churches of the Nordic tries solemnly presented to the Russian odox Church the Russian-language Lopukhin intated Bible published by the Institute for Translation in Stockholm.

e guests brought an autographed copy of Annotated Bible to His Holiness Patriarch n of Moscow and All Russia. Later that day anksgiving moleben was conducted at the ty Cathedral of St. Daniel's Monastery.

sistians in the Scandinavian countriesark, Norway, Finland, Sweden, Greenland, and the Faerør Islands—had gathered millions of crowns in a desire to make t to the Orthodox faithful of the Soviet m. With these funds the Institute for Bible lation in Stockholm undertook a facsimile nating of the Lopukhin Bible—the Annotated or Commentary on all the books of the Scripture of the Old and New Testament. idea of publishing an Annotated Bible peatedly arisen in our country. In 1876, soon the issue of the Russian translation of Bible, the Holy Synod, referring to the alty for non-specialist readers of under-

ing certain words and expressions in the estament, instructed the theological acato compile explanations that could be d in the form of notes at the bottom of iges of the Russian translation of the Bible. publication pursued the aim of giving the s of the Church and all the readers of

the word of God a guide to a correct understanding of the Bible and scholarly arguments for defending the truth against distortions by its false teachers.

In the 1880s the first commentaries on individual books of Holy Scripture appeared, such as Old Testament studies by philologists organized in 1882 by the Orthodox Palestinian Society.

Assuming that the commentaries on the entire Bible would be published in toto, the Councils of the theological academies elaborated general rules for compiling notes and distributed this work among the lecturers. The notes were compiled, but the Annotated Bible did not come into being. Later, in the 90s, when there emerged the idea of publishing a Bible for missionary aims with explanations of passages incorrectly interpreted by Christians who had departed from the Orthodox faith, notes were compiled anew, in any event at the Kiev Theological Academy, but the Annotated Bible again failed to materialize.

In 1879 Khristianskoe Chtenie began issuing "The Library of Commentaries on the Old Testament", to which professors I. Yakimov. N. Eleonsky, I. Troitsky, Hieromonk Antony and Fr. N. Vishnyakov contributed; however, in the 30 years that followed commentary only on the books of the prophets Isaiah, Jeremiah and Micah and on a few psalms was published. A detailed publication by G. Vlastov entitled "The Holy Chronicle" was not completed.

In October 1903 the journal Strannik announced the forthcoming publication of the Annotated Bible. "The editors believe," read

the annotation, "that it will meet the most persistent and urgent needs of our clergy and the whole of society." It was noted that with each passing year the Bible was increasingly being circulated in society and among the clergy and that the time was not far off when it would become a handbook in every pious home: "An endeavour has been launched to introduce the fine custom of handing out the Bible to young people finishing their education as a valuable and indispensable guide on the sea of life."

The publication of the Annotated Bible was headed by Prof. Aleksandr Lopukhin of the St. Petersburg Theological Academy, a man of extraordinary and exceptional organizational talent. Even though his editing work was cut short on August 22, 1904, the undertaking to prepare the Annotated Bible for publication which he had launched was continued by his successors,

above all Prof. A. Glagolev.

The Annotated Bible was issued as a gratuitous supplement to the journal *Strannik*. One volume was published annually, and two volumes in 1912 and in 1913. All told, 12 volumes were issued with the participation of professors from the theological academies and other authors

with a grounding in theology.

The appearance of the Annotated Bible promoted the flourishing of auxiliary Biblical disciplines. In the post-1903 the Imperial Orthodox Palestinian Society put out works which facilitated and encouraged a study of the Bible, namely, Biblical dictionaries, concordances, and literal translations with parallel original Hebrew and Greek texts. This tradition was kept up after 1917 as well.

At the dawn of book printing the Bible was translated into 33 languages; in 1804, when the international Bible Society movement emerged, Holy Scripture was circulated in 67 languages. In the 19th century the books of the Bible were printed in over 400 languages. In the 20th century Holy Scripture or separate books of it have been translated into another 1,400 languages. By the late 1986 the number of languages into which the Bible was translated had reached 1,848 (the entire Bible into 301 languages, and the New Testament, into 633). At present approximately two per cent of the globe's population still do not have any book of the Bible in the vernacular. In our day Bible societies are translating Holy Scripture into the languages

of small peoples, their languages numbering over 1,000.

In the second publication, printed in three volumes, four St. Petersburg issues are in each. Thus, Vol. 1 (Vols. 1-4 of the previous publication) contain the books from Genesis to Proverbs. In Vol. 2 (Vols. 5-7, 7A) the order of books from Ecclesiastes to the third book of Ezdras is restored, i. e., the former Vol. 12 is regarded as Vol. 7A. Vol. 3 includes the former Vols. 8-11, i. e., the entire New Testament. The 2nd edition does not incorporate insets from the 1st edition; instead, five colour geographical maps, a depiction of Jerusalem and colour photographs of Biblical places are added at the end of Vol. 3.

A delegation of representatives from 16 Evangelical Lutheran Churches of Denmark, Iceland, Norway, Finland and Sweden, the Bible societies of Nordic countries and the Bible Translation Institute in Stockholm, was in Moscow from October 31 to November 4, 1988. The delegation was headed by Bishop Gunnar Lislerud of Borg, the Chairman of the Norwegian Bible Society. The guests included Bishop Bertil Wiberg (Church of Denmark) and Bishop Aimo Nikolainen (Evangelical Lutheran Church of Finland).

There was an exchange of views with A. Alekseev, Chairman of the Slavonic Bible Commission of the International Committee of Slavicists. Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department of the Moscow Patriarchate, informed them of publications of Holy Scripture in this country. He spotlighted works by modern Orthodox researchers in this field. The participants in the meeting agreed to establish closer ties with the United Bible Societies.

In the foreword to the second, three-volume, edition of the Lopukhin Annotated Bible Dr. B. Arapovic, director of the Institute for Bible Translation, expressed hope that this publication would promote a deeper and more systematic study of the Bible and would also help strengthen fraternal relations between the Christians of the Nordic countries and their neighbours in the East. May this publication of the Holy Bible contribute to the triumph of peace in the Spirit of the evangelical word: Glory to God in the highest, and on earth peace, good will toward men (Lk. 2. 14).

A. SOLOVYEV

The Sacrament of Matrimony

Office of Betrothal

the life of two young people who love each r there comes a moment when they become aware ne need to receive the blessing of God for being ried and shaping their life after that of the Church. r pure intentions and sincere faith makes the sh priest to seal their union with God's blessing

prayer.

ith this aim in view the couple comes to the church, the groom, usually accompanied by his best men everal children walking in front of the groom and ring an icon of Christ the Saviour. He enters church to the singing of hymns befitting the sion. Having said his prayers in the middle of hurch, the groom retires to the right side and awaits the arrival of the bride, who is led in ded with a blessed icon of the Mother of God ally the Kazan Icon), and says her prayers to the ig of customary hymns. After that the bride s to the left-hand side of the church.

e office of Betrothal is conducted after Divine gy. In preparation for it, the priest places the on the right-hand side of the holy altar, the ring bride being to the left of the ring of the groom. placing of the rings upon the holy altar signiheir blessing by the King of Glory-the Lord shom the couple entrusts their lives from that

the start of the office the priest carries the Holy and the Gospel from the sanctuary to the of the church. The celebrant, clad in the chelion, epimanikia and phelonion, makes three of the cross bowing to the holy altar, kisses ospel and with the Cross and the Gospel in his and preceded by a candle-bearer with raing candle upon a candlestick, comes out of the hary and places the cross and the Gospel upon pern in the middle of the church. Having made of the Cross the celebrant proceeds towards arthex where the groom and the bride stand right and to the left at an equal distance from iddle. Having made another three bows before har, the celebrant conducts the groom and the to the middle of the church closer to the . He then takes the right hand of the groom, it with the epitrachelion and leads the groom the bride. There he joins the hand of the with the hand of the bride under the epitrached leads the couple to the middle of the church from the entrance where the ritual takes place.

In the words of a saint, at this moment and through the priest "the Lord leads them up from the kingdom of nature into the kingdom of grace", and therein they are commanded to abide within the bounds of the law with the grace-giving help of the Holy Spirit, Whose presence is symbolized by the censing of the couple (Bishop Ignaty of Voronezh. Arkheologichesky opyt o tainstvakh [Archaeological Study into Sacraments]. Voronezh, 1863, p. 236).

In this way the groom and the bride meet each other in church, surrounded by relatives, friends and parishioners. In their person the Church Militant-a communion of faithful gathered together in the name of Christ and with Christ, is prepared to utter together with them a common prayer unto the Lord that they be blessed with an abundance of grace-giving gifts to unite them in their common life in mutual fidelity and to translate into life their verbal vows. The Church becomes the witness of the vows of the groom and the bride which they give to one another before God, and the priest's blessing seals their vows and union.

With this aim in view the celebrant makes thrice the sign of the cross over the heads of the bridal pair, gives them lighted candles and censes them crosswise.

The ritual of the initial blessing of the heads of the bridal pair may differ: some priests bless first the groom and then the bride with the ordinary priestly blessing, saying, "In the name of the Father. and of the Son, and of the Holy Spirit. Amen," and then give the couple the lighted candles; other celebrants give the blessing with burning candles. In response to each blessing the groom, and then the bride cross themselves three times and then accept the candles from the priest. The meaning of the ritual is the same in both cases. The burning candles symbolize the triumph of the spirit, the glory of chaste virginity and the light of grace descending upon the bridal pair. The light is the source of divine sanctity. The light of the candles signifies the beginning of a new life the couple enters to become one flesh. The candles they hold proclaim the joy of their meeting and the common joy of all those present, reminding of the words of Christ: Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven (Mt. 5.16). It is with the glorification of the Heavenly Father that the betrothal office actually begins.

"Blessed is our God always, now, and for ever, and world without end."

"Amen", sings the choir.

The priest, or deacon, intones the Great Ektene, which concentrates the attention of those present and unites their hearts for a common prayer supplicating God for the salvation of the bridal pair, granting them His help and a perfect and peaceful love, oneness of mind and steadfast faith which make marriage honourable and the bride-bed undefiled.

"In peace let us pray to the Lord," the deacon, or priest says, and the choir responds to every

petition with: "Lord, have mercy".

"For peace from on high and for their [the new-

lyweds] salvation, let us pray to the Lord."

"For the peace of the whole world, for the good estate of the holy Churches of God, and for the union of all let us pray to the Lord."

"For this holy house, and for them that with faith, reverence, and godly fear enter therein, let us pray

to the Lord."

"For our great master and father, His Holiness Patriarch Pimen, let us pray to the Lord."

"For our God-protected country, its authorities

and army let us pray to the Lord."

"For the servant of God [N.], and for the handmaiden of God [N.], who now plight each other their troth, and for their salvation let us pray to the Lord."

"That they may be granted children for the continuation of the race, and all their petitions, which are unto salvation, let us pray to the Lord."

"That He will send down upon them perfect and peaceful love, and assistance, let us pray to the Lord."

"That He will preserve them in oneness of mind, and in steadfast faith, let us pray to the Lord."

"That He will preserve them in a blameless way

of life, let us pray to the Lord".

"That the Lord our God will grant unto them an honourable marriage, and a bed undefiled, let us pray to the Lord."

"For our deliverance from all affliction, strife,

and necessity, let us pray to the Lord."

"Protect us, save us, have mercy upon us, and preser-

ve us, O God, by Thy grace."

"Commemorating our Most Holy, Most Pure, Most Blessed and Glorious Lady, Mary Ever Virgin and Mother of God, with all the saints, we commend ourselves, and one another, and our whole life unto Christ our God," "To Thee, O God," sings the choir.

Priest: "For all glory, honour and worship befits Thee, the Father, the Son, and the Holy Spirit, now,

and ever, and world without end."

Choir: "Amen".

After the ektene, the priest says two prayers, supplicating God to direct the bridal pair "unto every good work", bless them and keep them in peace and in oneness of mind.

Priest: "O eternal God, Who hast brought into unity those who were sundered, and hast ordained for them an indissoluble bond of love; Who didst

bless Isaac and Rebecca, and didst make them heirs of Thy promise: Bless also these Thy servants [N. and N.], guiding them unto every good work. For Thou, O God, art merciful, Thou lover of mankind, and we give glory to Thee, the Father, the Son, and the Holy Spirit, now and for ever and world without end."

Choir: "Amen".

Facing the newlyweds, the priest blesses them and all those present and says: "Peace be with you all," and the choir sings: "And with Thy Spirit." Then the deacon proclaims: "Bow down your heads to the Lord." The choir sings: "To Thee, O Lord."

The newlyweds and those present bow their heads to the Lord and remain so while the priest says

the following prayer:

"O Lord our God, Who hast espoused the Church as a pure virgin from among the gentiles: Bless this betrothal, and unite and maintain these Thy servants in peace and oneness of mind. For all glory, honour and worship befits Thee the Father, the Son, and the Holy Spirit, now and for ever, and world without end."

Choir: "Amen".

While slowly saying this prayer, the priest usually enters the sanctuary, takes from the holy altar the rings, returns with them to the newlyweds and performs the betrothal.

Taking the ring of the bride, he makes with it the sign of the cross over the groom, saying: "The servant of God [N] is betrothed to the handmaiden of God [N.] in the name of the Father, and of the Son, and of the Holy Spirit. Amen. "Having said this thrice, he puts the ring upon the fourth finger of the right hand of the groom. Then he repeats the ceremony over the bride saying: "The handmaiden of God [N.], is betrothed to the servant of God [N.] in the name of the Father, and of the Son, and of the Holy Spirit. Amen,' and puts the ring upon the forth finger of the bride's right hand. Then the exchange of the rings takes place. According to the Euchologion, this should be done by the sponsor—a person acting on behalf of the parents (the best man of the groom, a trustee or relative) who thus attests to the mutual agreement of the bridal pair and their parents' agreement. The rings are exchanged three times.

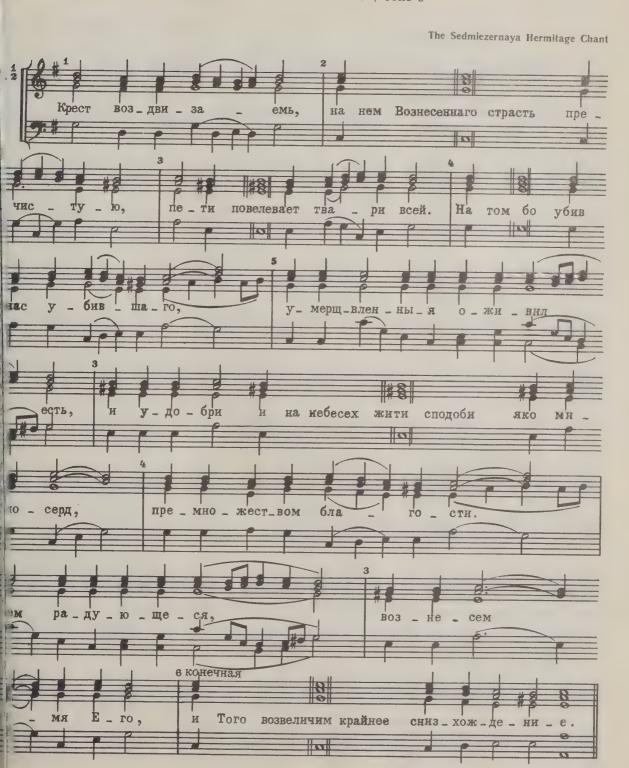
By giving to the groom and the bride the rings brought from the holy altar, the celebrant demonstrates his trust in their lasting union granted through the grace of the Holy Spirit. The matrimonial union originates in earthly circumstances, but bears a pledge of unity and a seal of indissolubility, of eternity. The rings are put on the right hand, symbolizing the free will of the newlyweds to take upon themselves the vows of fidelity, common labour, prayer and blessing. "And the right hand of Thy servants also shall be blessed" — says the prayer read by the ce-

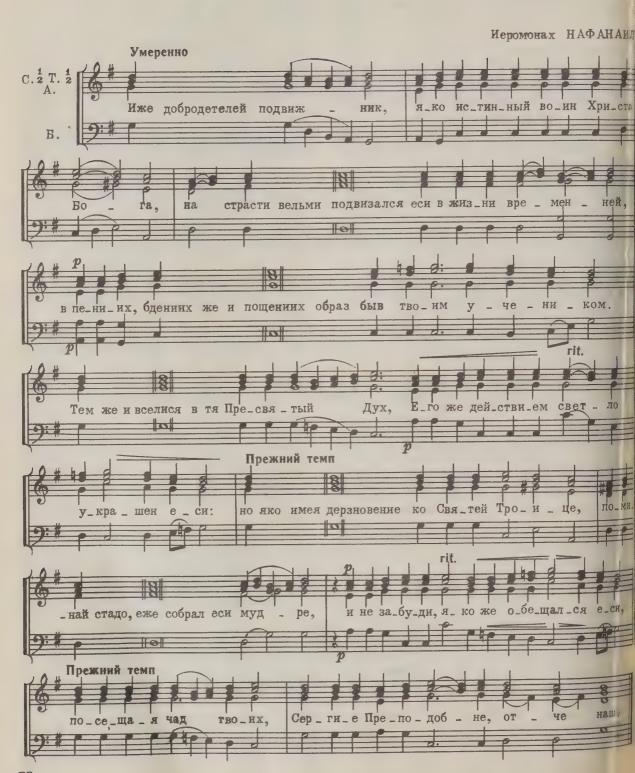
lebrant after the betrothal.

Archpriest GENNADY NEFEDOV, teacher at the MTS

Hymns of the Feast of the Exaltation of the Holy and Life-Giving Cross

Sticheron on "Lord, I have cried", Tone 6





BOOKS AND PUBLICATIONS

TODOR SYBEV. THE INDEPENDENT PEOPLE'S CHURCH IN MEDIEVAL BULGARIA.

Sofia, 1987, 436 pages [in Bulgarian]

tianity in the lands they occupied.

s book by Professor Dr. Todor v, devoted to the penetration ristianity into Bulgaria and the Hishment of the Bulgarian Local adox Church, is a result of thirty research into Church history. is preceded by numerous schopublications which aroused keen st of specialists both in and le Bulgaria.

cing the history of Orthodoxy garia, the author aimed not so to examine the spiritual fruits by the Bulgarian Church in the e Ages as to clarify the ons related to the Church's on in the state, as well as relaips with other Local Churches. ook's central theme is Church zation in the context of the of the Bulgarian people and

irather lengthy introduction s the available historical liteand sources. The bibliograreview is systematized. The provides a critical analysis of viewed works, paying special on to the methodology of work

DUITCAS oter 1 is devoted to the spread stianity in Bulgarian lands in liest period, before they were by the Slavs. Particular atis devoted to the initial pest-3rd centuries] and the pethe upsurge of missionary in the 6th century. The then dwells on the ways the in religion penetrated into the of new pagan peoples who om the North, in particular, Intium's attempts to neutralize s by attracting them to the As a result of these efforts epresentatives of the Slavic were baptized and received sts in the Byzantine imperial ration. The author is not to overestimate the succesred by Christianity in the ending in the 7th century, ther does he support the mat the "barbarians"—the ompletely wiped out Chris-

In Chapter 2, entitled "Christianity in the Bulgarian State. Adoption of Christianity as a State Religion", the author considers three main problems that are still debatable and not yet sufficiently dealt with in historical literature: penetration of

Christianity into Bulgaria prior to the rule of Prince Boris I, the role of the mission performed by the brothers Sts. Cyril and Methodius in the adoption of Christianity by Bulgaria, and the actual reasons for, and circumstances of embracing the new religion by Prince Boris himself. The author's assertions are based on a thorough critical analysis of sources. In particular, Prof. Sybev defends the view that the Thessalonica brothers preached among the Slavs in Bulgarian lands.

In Chapter 3, "The Triumph of the Christian Mission in Bulgaria in the 9th-early 10th Centuries", the author discusses theories "forcible Christianization" and "later Christianization", describes the nature of the Bulgarian riot in 866, and explains the role played by the Latin clergy in the missionary activity in Bulgaria till the beginning of the 10th century.

Chapter 4 is devoted to the establishment of the Local Church in Bulgarian lands [870]. In Dr. Sybev's work this event is discussed against the background of a historical description of the internal and external situation of the Bulgarian state and in the context of relations between the Christian East and West in the 9th century when Rome and Constantinople were involved in the struggle for influence in Bulgaria. Under these circumstances Prince Boris sought to establish an independent Church in his state.

Chapter 5, perhaps the most interesting in the book, is undoubtedly the author's success. It is devoted to the status and inter-Church position of the Bulgarian Church in the 9th-11th centuries. For the first time in the Bulgarian historiography the

principles of Church organization, and the essence of such notions as autonomy, autocephaly and patriarchate are considered in such broad context. According to the author, initially the Bulgarian Church had the status of autonomous archbishopric having extensive rights. Thanks to the flourishing of the Bulgarian state and complication of relations between Rome and Constantinople, autonomy soon developed into autocephaly, so that in 917 this Church became a Patriarchate, which was recognized by Byzantium in 927. Despite the scarcity of historical material the author makes an attempt to determine the boundaries of the Bulgarian Diocese in that period, describe its main centres, and also the Bulgarian Patriarchate's contacts with Athos. The principal virtue of Dr. Sybev's work, especially Chapter 5, is that the outstanding and debatable issues are considered by the author not only from the scientific-historical but also from the church-canonical point of view.

Two subsequent chapters (6 and 7) are devoted to two major centres of the Slavonic-Bulgarian Orthodoxy-Ohrid and Tirnovo, accordingly. Expounding the history of these church centres, basically in keeping with the historical descriptions of Academician I. Snegarov and other prominent scholars, the author, nevertheless, gives his own interpretation to some aspects, in particular on such issues as continuing of contacts between the Preslav and Ohrid sees, the boundaries of dioceses, peculiarity of relationships between the Tirnovo and Ohrid Church centres. Canonical foundations for the establishment of the autocephalous Tirnovo Patriarchate in 1235 are presented convincingly and in an original way.

Relationships between the Church and the State are treated in a new light in Chapter 8. In the author's opinion, Byzantium's experience was fully assimilated in the Second Bulgarian czardom, and unity and

cooperation of these two institutions were achieved in the name of the interests of the whole people—without deviations to caesaropapism or papocaesarism. The author traces the concrete collaboration of the Church and the State in the socioeconomic, political and cultural fields.

Dr. Sybev concludes his work with assertaining the specific role of the

Church in the internal life and in enhancing the international prestige of Medieval Bulgaria.

The pithy style of presentation, the wealth of material, and clarity of the language make the book a fascinating reading.

It is to be hoped that Prof. Sybev, who continues his work in the field of church history, jointly with professors of the Sofia Theological Academy and staff members of the Institute of Church History and Archives of the Bulgarian Patriarchate, will be able to launch a many-volume work covering the entire history of the Bulgarian Orthodox Church.

A. KRYSTEV, Candidate of Church History

OLD BELIEVERS CHURCH CALENDAR FOR 1989.

Riga, 1989, 112 pages with illustrations

The Old Believers Church Calendar for this year is, like all the previous ones, the fruit of combined efforts by the Supreme Old Believers Council of the Lithuanian SSR (Vilnius), the Old Believers Pomorye communities of Riga, Moscow and Leningrad and of the Transfiguration Community of Old Believers of the Staropomorye Rite in Moscow.

The calendar opens with an article (by B. M.) devoted to the 400th anniversary of the establishment of the Patriarchate in Russia, tracing the history and the causes for the establishment of the office of the Patriarchal See of Moscow and then describing the lives of the first five Russian patriarchs.

Pages from 7 to 31 contain the Church calendar proper, followed by an alphabetical list of the names of saints

(pp. 32-35).
Of considerable interest is an extensive article by the spiritual leader of the Grebenschikovskaya Community in Riga, Ioann Mirolyubov, antitled "Russo-Ukrainian Spiritual Links Before the Schism (On the Historical Continuity of the Doctrine of the Champions of the Old Belief)" (p. 36). It accentuates the feat of loyalty of laymen to Orthodoxy following the escape into Uniatism in the 16th century of first the Ukrainian

bishops and then of the whole Ukrainian clergy. Particular attention is paid to the personalities and polemic writings of the foremost champions of Orthodoxy in the Ukraine—Ioann Vishensky and Zakhary Kopytensky, whose works have been the favourite reading of Old Believers for centuries.

The section on Church history opens with an article by V. Nechaev (Moscow), "The First Printer Ivan Feodorov" (p. 42) tracing the work of the Russian pioneer of book-printing and offering a detailed description of each of his books.

An article by V. V. and A. V., entitled "Tale of the Monino Prayer House of the Protecting Veil" (p. 44) outlines the history of a prayer house built in Moscow at the end of the 18th century on funds raised by a community of 50 Moscow Old Believers of the Pomorye Rite.

A review by M. G. "Rodnaya Starina Journal" (Native Antiquities) (p. 46) surveys this unique periodical that came out in Riga in 1927-1933 and was edited by I. N. Zavoloko, a prominent historian of Old Believers. It is pointed out that "the journal is of particular interest not only as a witness to the patriotic work of the best representatives of the Old Believers community of Latvia, but also as a source of information for studying

the peculiarities of the life of the confessors of the Old Orthodoxy (p. 51).

A short article by I. I. Egorov "The Moral Ailment of Our Time" (p. 52) contains historical information on the attitude to tobacco smoking in Early Russia and calls for eradicating this evil today.

It is followed by "Word on Drunkenness" by St. Cyril, Slavic Apostle, Teacher of the Slavs, which launches an allegorical attack on the dangerous vice.

The "Church Chronicle" section contains several articles on the recent Millennium celebrations in Riga, Vilnius, Moscow, Daugavpils, Rezekne, Estonia and Poland (pp. 53-57).

The liturgical section (pp. 67-112) contains the order of church services for various days and periods of the annual liturgical cycle.

Numerous illustrations reflect various aspects of life of the Old Believers and celebrations to mark the Millennium of the Baptism of Russ in various communities of the Staropomorye Rite.

Illuminations from old printed books are traditionally used to decorate many of the articles and sections of the calendar.

S. MATSNEY



THE POCHAEV LAVRA OF THE DORMITION

dition says that the first monks appeared on the Pochaev Hill in the 13th century, and the earliest documentary nce to the Pochaev Monastery dates to the 14th century. In 1597, the cloister received an icon of the Mother and, which was called the Pochaev icon, as a gift. That same year St. Iov of Pochaev (1551-1651) became of the superior of the cloister; his relics lie at rest in the Pochaev Lavra to this day. One of the cloister's is a print of the right foot of the Mother of God, which She left on a stone, on the Pochaev Hill. Lavra's modern architectural ensemble was created in the course of several centuries — from the 18th to the 20th. Its temples, the Holy Trinity Church, was erected in 1906-1911 after the design of architect A. Shchusev.



PUBLICATION OF THE MOSEOW PATRIARCHATE